Late Covenant Unravelled.

Or, A CHRISTIAN and SOBER

TESTIMONY

AGAINST

Sinfull Complyance.

WHEREIN,

The Unlawfulness of Hearing the present Min[illegible] of *England*, is clearly demonstrated. Several weighty *Queries* proposed; *Objections* impartially weighed in the Ballance of the Sanctuary, and found wanting.

By *Christophilus Antichristemachus*, a Mo[illegible] waiting for the day of her Salvation, and comfort of her King.

Rev. 14. 9, 10, 11. *If any man worship the Beast, and his Image, and receive his Mark in his forehead, or in his hand, the same shall drink of the Wine of the Wrath of God, which is poured out without mixture into the cup of his Indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the Beast and his Image, whosoever receiveth the Mark of his Name.*

Acts 2. 40. *Save your selves from this untoward generation.*

John 10. 3. *The Sheep hear his Voice—* v. 5. *and a stranger they will not follow.*

1 Joh. 4. 5. *They are of the world, therefore speak they of the world, and the world hears them.*

Printed for the Author, in the Year 1664.

130. g. 95. (10)


BIBLIOTHECA BODLEIANA

To the READER.

Candid Reader,

WE are almost at the end of these Paper-Contests, which are daily preaching their own Funeral. 'Tis in another way that Jehovah will shortly appear (for he hath already sent his Harbingers before him) to convince the world, and worldly Church of their Wickedness, and Adulteries, whereby they provoke the pure eyes of his glory. For behold, the Lord cometh with Fire, and with his Chariots like a Whirle wind, to render his Anger with Fury, and his Rebuke with flames of fire; For by Fire, and by Sword, will the Lord plead with all flesh, and the slain of the Lord shall be many. Happy art thou, if in the number of those that shall be able to live, when the Lord doth this. Alas! Who may abide the day of his coming? and who shall stand when he appeareth? Men (as men) will be at their wits ends, when they behold the Earth to reel to and fro, like a drunken man, (its foundations being out of course) the Mountains to Smoake, and the Hills to melt away, because of the terribleness of his Anger: The Kings of the Earth (who now (as Pharoah of old) are with delight drinking the blood of the Saints, as sweet Wine, and refuse to let them go, from under their bonds to Sacrifice to the Lord, according to his appointment) and the Great men, and the Rich men, and the Chief Captains, and the Mighty men, and every Bond-man, and every Free-man, will then hide themselves in the Dens, and in the Rocks of the Mountains, and cry to them, to fall upon them, and hide them, from the Wrath of the Lamb. The day of whose Wrath is ready to spring forth (though the wicked world think not so) all the signs of the near approach thereof, are already visibly fulfilled. What Wars, and rumors of Wars? (Nation fighting against Nation) what strange Signes in the Heavens, and in the Earth, with great Earth-quakes in many places? what a spirit of Persecution and Offence, (Brother even betraying Brother to death) what declension, and decaies of love to Jesus Christ, amongst not only a professing, but an once, Zealous professing People, do we daily see, and hear of? how doth Iniquity abound? so that the Worlds fields are even white unto the harvest: the Voice of the Daughter of Sion is louder than than ever, cry-

ing out, My fleſh and my blood, be upon the Daughter of Babylon; *the ſouls under the Altar are groaning*, How long, O Lord God, Holy and True, will it be ere thou avenge our blood upon them that dwell on the Earth? *and will the Lord refrain himſelf, and ſhut out the Prayers of his Priſoners of Hope? I tell you nay; but as a Lion, and as a young Lion roaring on his prey, when a multitude of Shepherds is called forth againſt him, he will not be affraid of their voice, nor abaſe himſelf for the noiſe of them: ſo ſhall the Lord of Hoſts come down, to fight for Mount Sion, and for the Hill thereof; Utterly to dethrone the Antichriſtian Beaſt, and Whore, who have made themſelves drunk with the blood of the Saints (for which he will make them drunk with blood (even their own blood) for they are worthy) and to cauſe his poor oppreſſed ones, to inherit the Throne of Glory, in deſpite of their Oppreſſors!* Reader, *whoever thou art, into whoſe hands this little Tract may come, I cannot but crave thy ſtay, out of pure love, to ſpeak a few things to thee in the Portal. If thou art one that art a Scorner, Derider, Perſecutor of the Saints (under what denomination ſoever) if thou art glad in thy heart (as was wicked* Edom *and* Tyrus *of old) at the ſufferings of the People of the Lord, yea; if thou art but a civilized perſon, or a meer outſide Profeſſor, without any acquaintance with the work of Regeneration upon thy ſpirit, and the Power, and Myſtery of Chriſtianity, and Godlineſs; whatever thy enjoyments, comforts, hopes, or confidences be, know of a certainty, that this day of the Lord's Wrath, will ſweep them away all, and thou wilt utterly periſh in the flames of his Indignation. Oh then thou wilt cry out,* I Fool accounted their life madneſs, and their end to be without honour, but now they are numbred among the Children of God, and crowned with glory; but I am caſt out to be tormented, millions of millions of ages: *O that I could prevail with thee, ſeriouſly to conſider of thy ſtate, (art thou able to meet, and contend with the Moſt High?) to proceed no further in rebellion, treaſuring up wrath againſt the day of wrath, and the revelation of the righteous Judgment of God. O fling away thy Weapons, kiſs the Son, that he be not angry with thee, and thou periſh in the way! Content not thy ſelf, in being accounted a Chriſtian, that thou haſt eſcaped the pollutions of the World, nor in the performance of ſome dead, formal, ſapleſs and ſpiritleſs ſervice to the Lord, which profiteth nothing: Get an Intereſt in Chriſt, freely tendred in the Goſpel, deep humiliation for thy former iniquities, a ſpirit of Grace and Supplication, inward Purity and Heart-uprightneſs, or periſh for ever. Oh ſee that thou haſt Oyl in thy veſſel,*

veſſel, as well as in thy lamp, or thou wilt not be able to dwell with devouring fire, and everlaſting burnings! If thou art a Child of Light, indeed begotten of the Lord, acquainted, and holding communion with him in his Ivory Pallaces; *O what cauſe haſt thou to tryumph in God, for his wonderful, wonderful Grace to thee! O how ſhould'ſt thou love him? how ſhould'ſt thou praiſe him? with what eagerneſs ſhouldeſt thou be proſecuting the concerns of his Glory? how tenderly ſhould'ſt thou be affected with his diſhonour? how full of Supplications and heart-groans for him, to ariſe thoroughly to plead his Cauſe? how ready to ſell all for his Glories ſake, and follow him whitherſoever he goes? O take heed of giving way to a ſpirit of ſlumber (the temptation of this day of the Bridegrooms tarriance) do not ſay a confederacy, with thoſe that ſay a confederacy, againſt the Lord; receive not the* Mark *of the Beaſt in thy forehead, or hand: Keep thy* Virginity, *in reſpect of Worſhip, that thou mayeſt be found without fault before the Throne of the Lamb: Hold faſt thy* beginning-confidence, *that hath ſo great a recompence of reward: tis but a very little while, and thy God will come with Vengeance, even God with a Recompence, he will come and ſave thee. Stand faſt, and keep thy ground, within a ſmall moment thou ſhalt be ſinging,* The Winter is paſt, the Rain is over and gone— *Keep faithful to God, and while thou art in the Wilderneſs thou ſhalt not be without thy ſprings of living Water, he will ſpeak comfortably to thy heart, and give thee thy Vinyards from hence, and the* Valley of Achor *for a* door of Hope; *and he will bring thee ſafe (yea the right way) to* Canaan, *where thou ſhalt ſee thy King in his beauty, hunger no more, neither thirſt any more, nither ſhall the Sun light on thee, nor any heat, for the Lamb which is in the midſt of the Throne ſhall feed thee, and ſhall lead thee unto living Fountains of Waters, and God ſhall wipe away all Tears from thy eyes. O bleſſed Day! O royal State! do not your hearts ſing under the thought of it? who would refuſe (if the Lord would ſtrengthen him) to ſwim through a Sea of blood (though his own blood) to follow JESUS who will aſſuredly crown us, with its Enjoyment? If thou art one who (through the power of Temptation) art turned aſide by the Flock of the Companions, and art worſhipping with the Nations, waiting at the poſts of an Antichriſtian Miniſtry for teachings, I do aſſure thee my bowels are troubled for thee, and with a Pen dipt in my own Tears could I write to thee. O why wilt thou forſake the* Fountain of Living Waters, *for* broken Ciſterns *that will hold no water? wilt thou change thy glory for that which will not profit? Is it becauſe there is not bread enough in thy Fathers*

houſe,

house, that thou goest a begging to the doors of strangers? Is it nothing to thee to cast contempt upon the pure Institutions of Christ, to provoke the Lord to send leanness into thy soul? Is it a small matter to be an occasion of grief, and stumbling to thy Brethren, to pour contempt upon the Offices, Wisdom and Faithfulness of Christ, to harden persons in a false way of worshipping of God, to their eternal ruine, to disobey the Heavenly Voice, calling aloud to thee, to come from the Lions dens, and mountains of the Leopards, to come out of Babylon? O arise, depart hence, this is not your rest, it is polluted, hasten thine escape, be like the He-Goat before the Flocks, in thy retreat from the Tents of these False-worshippers, lest being partaker of their sin, thou receivest of their plagues, that are even ready to be poured forth! Who knows but this may be the last Warning thou mayest have from God? I could easily expatiate (for great is my pity towards thee) were I not sensible how far I have already exceeded the limits of an Epistle, to so small a Treatise, which I willingly submit to thy censure (through the importunity of many judicious Christians) with this request That thou reade it with seriousness and impartiality. It hath m[illegible]imes been given up to the Lord, and the service of his poor People, for above this year that is hath lain by me: if thou art any way advantaged or bettered by it, give God the glory; and let him have a share in thy Prayers, when nearest the Throne, who accounts it his glory to be

A Servant to the weakest of the Lord's Lambs.

C. A.

MAP-

MAPTUPION XPIΣTIANON.

OR,

A Christian and Sober Testimony against Sinful Complyance.

The PREFACE *to the ensuing Discourse.*

BEing to treat of one part of the instituted Worship of Christ, under the Gospel, with respect unto the duty incumbent upon the Saints, in order thereunto, it may seem to any indifferent person, but a reasonable *Postulatum* in the present Enquiry, that the whole thereof be divolved upon the Scriptures of the New-Testament; and those Royal Laws, that Christ (the alone King and Law-giver of his Church) hath given forth for Saints under the New-Testament-Dispensation to walk by, until they arrive unto a perfect man, unto the measure of the stature of the fulness of Christ, *Eph.* 4. 13. not perplexing our selves, nor the consciences of any, with the judgments of men in generations past, (wherein they cannot acquiesce, though to take off the prejudices of some against Truth, upon the account of its seeming novelty, we may here and there manifest their harmony with us, in the main Principles of the ensuing Structure) nor what was (or may be supposed to be) permitted, unto the Saints, before the time of Reformation, whilst the worldly Sanctuary was yet standing, the carnal Ordinances appertaining thereunto in being, at least by the Providence of God, not fully dissolved, as afterward, both it and they were, being buried in the ashes and ruines of that Temple, to which they were inseparably annext. Yet, inasmuch, as some beams of Light may be communicated unto the present Enquiry, by a retrospection into the state of things in the time of the old Law, it shall not be grievous to us, (nor will it be altogether unprofitable to the Reader) briefly to remark, so far as may concern the matter

matter in hand, the ſtate and management of affairs, under that *Oeconomy* and Diſpenſation. Not to mention the Adminiſtration of holy things in the time of the *Ante-Deluvian* Fathers, not the general Apoſtacy from the pure wayes of God, in the dayes of *Seth*, (when according to their duty the faithful Remnant (the Sons of God) ſeparated from the wicked (or the daughters of men) and ſolemnly joyned themſelves together, to worſhip God according to his holy Appointments, *Gen.* 4. 26.) Let us take a brief view of things, with relation unto the People of God, after the giving of *Moſes's* Law, when a Standard was ſet up for them to repair unto, and they became (being gathered into one) as a City on an Hill, conſpicuous unto all.

Firſt then, that the Lord gave unto the People of the *Jews* (whom he had choſen out of all the Nations of the World, to be a People near to him, his peculiar treaſure above them all) Statutes and Ordinances to walk by, both with relation to Civils and Eccleſiaſtick, which they were indiſpenſibly bound to conform to, without adding to, or detracting therefrom: That the management of all their affairs was ſingly to be bottom'd upon, and conform to, theſe Statutes and Judgments, is very frequently aſſerted in Scripture, *Exod.* 21. 1. *Lev.* 18. 4. and 19. 37. and 20. 22. and 25. 18. and 26. 15, 43. *Deut.* 4. 1, 5, 8. and 5. 1. and 7. 11. and 11. 1, 32. and 12, 1. and 26. 16. and 30. 16. 1 *Chron.* 16. 12. and 28. 7. *Pſal.* 89. 30. *Ezek.* 5. 6. and 36. 27. *Dan.* 9. 5.

2ly. That perſons were appointed by the Lord, to be choſen by the Congregation, for the publick adminiſtration of Ordinances and Worſhip, cannot be denied: Thus were the Livites, *Exod.* 13. 2, 12, 13. and 22. 29. *Numb.* 3. 12. called therefore the *Wave-Offering of the Children of Iſrael*, *Numb.* 8. 9, 10, 11. becauſe given up by them to the Lord as their Offering, by ſolemn Ordination and Impoſition of hands.

3ly. That perſons thus inveſted into the Office of Prieſthood were not left to the liberty of their own wills, nor had they any dependance upon the Will or Authority of the ſons of men (one, or other of them) either in reſpect of the matter or manner of their Worſhip, the whole whereof was purely of Sovereign Inſtitution, and Divine Appointment, *Exod.* 25. 9, 40. *Numb.* 8. 5. *Heb.* 8. 5. 1 *Chron.* 28. 11. *Exod.* 8. 27. *Lev.* 10. 1. *Exod.* 39. 1, 5, 7, 21, 26, 31, 43.

and

and 40. 23, 25, 27, 29. *Levit.* 8. 9, 13, 17, 21, 29. *Numb.* 8. 9. *Exod.* 35. 10, 29. & 36. 1, 5. *Isa.* 29. 13.

Fourthly, That this Church, gathered by the Lord, and wonderfully ſeparated from the reſt of the world (though they had him nearer to them than any people, had his Law made known amongſt them) did notwithſtanding quickly depart from his pure Inſtitutions, mingling therewith the Inventions of men, and Cuſtoms of the Nations (after which they went a whoring) is frequently remarked in the Scripture: Of this the Lord ſorely complains, *Deut.* 32. 18. *Jer.* 2. 32. and 13. 25. and 18. 15. and 23. 27. *Hoſ.* 4. 6. and 8. 14. and 13. 6. 2 *Chron.* 13. 10. *Iſa.* 1. 4. *Jer.* 1. 16. and 2. 17, 19. and 9. 13. and 15. 6. *Deut.* 29 25. 1 *Kings* 11. 33. and 18. 18. and 19. 10. 2 *Kings* 22. 17. *Ezra.* 9. 10. for this he ſeverely threatens and puniſheth them, *Deut.* 29. 25. *Judg.* 10. 10. 1 *Sam.* 12. 10. 2 *Chron.* 12. 5. and 24. 20. and 34. 25. *Jer.* 16. 11. and 19. 4. the very truth is, the Conteſts of God with that People from firſt to laſt, are to be bottomed upon this foot of account.

Fifthly, That notwithſtanding their dreadful Apoſtacy from God, they were uſually confident, That they were the only People, Had not forſaken the Lord, nor done any evil, and could not bear the Prophecies and Rebukes of the Prophets and Servants of the Lord againſt their abominations: Whom they perſecuted and put to death (as at laſt they did the Prince of Life and Glory) for no other cauſe, but for telling them the truth, and bearing teſtimony againſt their Innovations, and Apoſtacy from God (the uſual practice of perſons degenerated from the Way and Spirit of the Lord) *Mal.* 1. 6. *Jer.* 7. 4. *Luke* 3. 8. *John* 8. 39. *Matth.* 5. 12. *Act.* 7. 52.

Sixthly, That they had all along their corruption in Worſhip, and degeneracy from the pure Wayes of God, falſe Prophets, (who ran before they were ſent, propheſying ſmooth things to them in the Name of the Lord, ſeeing lying vanities for them, according to the deſires of the hearts of them and their Rulers, who were therefore in great eſteem amongſt them) *Iſa.* 9, 15. & 28. 7. *Jer.* 6. 13. & 23. 11, 28. & 28. 10. *Hoſ.* 9. 8. *Jer.* 2. 8, 26. & 5. 31. & 14. 14. & 23. 13, 21. *Ezek.* 13. 2. & 22. 25, 28. *Mic.* 3. 5, 6, 7. *Zeph.* 3. 4. 2 *Pet.* 2. 1.

Seventhly, That in the height of their Apoſtacy, God left not himſelf without a Witneſs, having one or other extraordinarily raiſed up and ſpirited by him, to teſtifie for his Name and Glory, againſt

of their Abominations and self-invented Worship, reserving also a Remnant unto himself, that were not carried away with the spirit of Whoredoms and Deluſions, 1. *Kings* 19. 14, 18. 2 *Kings* 17. 13. *Rom.* 11. 3, 4. *Jer.* 18. 11. and 25. 5. & 35. 15.

Eighthly, That it was the ſin of that People, to hearken unto the teachings of ſuch as were not ſent by the Lord (though they pretended never ſo much to be ſent by him) and the unqueſtionable duty of the Lord's perſevering Remnant, to ſeparate from them, as alſo from all the falſe, ſelf-deviſed Worſhip of that day, though commanded by their Kings and Rulers, 2 *Kings* 17. 21, 22. *Hoſ.* 5. 11. The former is evident, ſuch Prophets were to be cut off from the midſt of them, *Deut.* 18. 20. and they are expreſly forbidden to hear them, *Deut.* 13. 3. *Jer.* 27. 9, 16. So is the latter, their deviſed Worſhip being a breach upon the Sovereign Authority of God, muſt needs be a greivous ſin, as the names of *Adultery*, *Whoredom*, *Idolatry*, *Fornication*, by which the Spirit of the Lord doth frequently ſet it forth, abundantly demonſtrates; *Pſal.* 73. 27. *Iſa.* 57. 3, 8. *Jer.* 9. 2. *Ezek.* 23. 45. *Hoſ.* 3. 7. *and* 7. 3. *Lev.* 20. 5. *Jer.* 13. 27. *Ezek.* 16. 17, 20, 30. *Hoſ.* 1. 2. *Rev.* 14. 8. & 18. 9, 19, 20. which without controverſie, the People of God were to ſeparate from, and have no communion with any in, upon what pretence ſoever: Which is ſolemnly charged upon them as their duty in the Scripture, *Hoſ.* 4. 15. *Amos* 5. 5. *Prov.* 4. 14. and 5. 8. *Cant.* 4. 8.

What may rationally be inferred from theſe Poſitions, ſo evidently comprized in the Scripture, and by way of analogie at leaſt, be argued from them, is evident to any ordinary underſtanding; for our parts being reſolved (as was ſaid) to try out the matter in controverſie, from ſuch Rules and Soveraign Inſtitutions, as our dear Lord hath left his New-Teſtament Churches to walk by, we ſhall not ſtand to make that improvement of them, as elſe otherwiſe we might: A few Queries upon the whole that hath been offered, ſhall put a cloſe to this Preface.

1. Whether ſince the *Apoſtaſie*, or Unchurching the Nation of the *Jews*, the Lord hath ever ſince eſpouſed a Nation or People to himſelf, as that upon the account thereof, the whole body of that People or Nation may be accounted his Church? whether there be any *National Church* under the Oeconomie of the Goſpel? if ſo, let it be ſhewed when, and where it was inſtituted by the Lord; what is produced

duced by ſome to this purpoſe, is (but upon a ſlight view thereof) of no moment, it is *Iſa.* 49. 21. *Kings ſhall be your Nurſing-fathers, &c.* which Prophecy waits the time of its accompliſhment; hitherto, both before and ſince the riſe of *Antichriſt* (being made drunk by the *Whores* intoxicating-cup) they have been, for the moſt part, cruel Butcherers of the Saints: and were we under its accompliſhment, a National Church would be far enough from being its reſult. Of a *Nation being born at once*, we ſhall not ſure hear pleaded in this matter, it being a Prophecy expreſly relating to the *Jews*, and their miraculous Converſion: if there be no ſuch thing as a *National Church* of the Inſtitution of Chriſt, as moſt certain it is there is not (the Aſſertion whereof is wholly deſtructive of Goſpel-Adminiſtrations) Then,

2. Whether *National Miniſters* are the *Miniſters of Chriſt*, or whether there can be a *true Miniſtry* in a *falſe Church*, as a National-Church muſt be, if not of Divine Inſtitution, upon what pretence ſoever it be ſo denominated?

3. Whether God doth not bear as much love to, and exerciſe as much faithfulneſs over, his New-Teſtament-Churches, as over the National-Church of the *Jews*? If ſo, Then,

4. Whether he hath not (as of old he did, with reference unto the then Church) determined the whole of the Worſhip, appertaining unto them, to whoſe Inſtitutions, without any humane additions, its the duty of ſouls ſoley to conform? Yea,

5. Whether he hath not now (as then) deſigned the ſeveral Officers, and Offices, his Wiſdom thought ſufficient for the management of the affairs of his Houſe, ſo that the invention of new ones by the ſons of men, is not only needleſs, but a daring advance againſt the Soveraignty, Care and Wiſdom of God over his Churches?

6. Whether the Priviledges of Saints, be not every way as great and extenſive under the Goſpel, as thoſe under the Law? if ſo, then Whether the ſolemn deputation of men, ſignally pointed out by the Lord, for the adminiſtration of holy things in his Houſe, by the Body of his Church, be not now (as then) their peculiar Priviledge?

7. VWhether any Church in the World (we ſpeak of a viſible, inſtituted Church) hath greater ſecurity againſt Apoſtacy from God, and that ſore Judgment of having its Candleſtick removed (and being unchurched) than that People of the *Jews* had? if not, then whether, ſuppoſing a National Church to be of the Inſtitution of Chriſt, it

may not ſo come to paſs, that it may be ſo over-ſpread with corruptions, that it may loſe the Eſſence of a Church, and juſtly be diſrobed of that appellation?

8. VVhether the Eccleſiaſtick and Spiritual Rulers, Governours, and Officers of ſuch a Collapſed Church, may not righteouſly, as of old, be accounted and eſteemed as falſe Prophets that go about to cauſe the people to forget the Name of the Lord (or his pure Worſhip) by their Lies (or unſcriptural Traditions, Innovaſions, and Ceremonious Pageantries.)

9. VVhether Separation from ſuch a Collaſped Church, in reſpect of its Worſhip, Miniſters and Miniſtry, be not only juſtifiable, but, as of old, the duty of the Lord's faithful Remnant, that deſire to worſhip him according to his Appointments? Yea,

10. VVhether, ſuppoſing a Church (ſo called) thus dreadfully, as aforeſaid, departed from the pure Inſtitutions of Chriſt, never to be according to Truth, a viſible inſtituted Church of Chriſt, and the Lord's poor People living in the Nation, never by their free conſent Members thereof, as it is on the pretended Churches part, moſt unheard-of-Cruelty to compel them, ſo it be not on the part of the free-born Children of God, moſt ſtupendous folly, and diſvaluation of the Inſtitutions of Chriſt, and ingratitude to God, for the Light and Liberty from the Yokes of men, received, imaginable, to joyn affinity with it in Worſhip, or attend upon the ſelf-invented Miniſtry that appertains thereunto? Many more Queſtions of the like nature and importance might unto theſe be added.

CHAP. I.

The great care of Souls in their Acceſſes to God, ſhould be to ſanctifie his Name. Divine Inſtitution to be heeded in the whole of our Worſhip. The Queſtion propoſed. That 'tis lawful to hear the preſent Miniſters of England, denied: one Argument propoſed to conſideration. Nothing may be practiſed in inſtituted Worſhip, but what is warranted by the Scripture: The Teſtimonies of the Ancients produced. That Hearing is part of inſtituted Worſhip, proved.

THis is that which the Lord hath ſaid, *I will be ſanctified in all that draw nigh me, and before all the People will I be glorified:* The great care of Saints in matter of Worſhip, is to ſanctifie the Name of the Lord

Lord therein: This is the great thing that God looks at, the omission whereof he often severely punishes the children of men for: now in order hereunto, it's necessary that in all our approaches to God we see to the Institution of the Lord, both in respect of the matter and manner of Worship, that it be according to Divine Prescript, else we cannot sanctifie the Name of God therein, nor glorifie him before the people. Hearing (as was said, and shall beyond contradiction in its proper place be evinced) is part of instituted Worship, it therefore more nearly concerns Saints than many are aware of, to have their consciences resolved from the Scriptures of God, in the matter under enquiry, Whether it be lawful for the Saints to hear the present Ministers of *England*? 'Tis the Negative, we have received under our maintenance; because we are satisfied Christ hath so; To the proof whereof we now address our selves.

Argument 1.

That which there is no warrant for in the Scripture, being part of instituted Worship, is not lawful for the Saints to practise: But there is no warrant in the Scripture for hearing the present Ministers or *England*; and hearing is part of instituted Worship. Therefore.

The *major* (or first) Proposition is evident.

1. From the nature of instituted Worship, which consists in this, that it be of Divine Revelation; else whatever it is, it is not instituted Worship.

2. From the Verdict of Christ, who pronounces all the Worship of man *to be vain and fruitless*, and so unlawful, that is bottom'd on any thing but Divine Revelation, *Mark* 7. 7.

3. If it be lawful to conform to any one part of instituted Worship without warrant from Scripture, 'tis also lawful to conform to another, a third, the whole, which would banish instituted Worship out of the world.

4. To assert that it is lawful to conform to any part of instituted Worship, without warrant from Scripture, reflects sadly upon the Wisdom and Faithfulness of Christ; for either he was not wise enough to foresee that such a part of Worship was, or would be requisite, or had not faithfulness enough to reveal it, though the Scripture compares him to *Moses* for faithfulness, who revealed the whole Will of God, to the making of a pin in the Tabernacle.

6. It pours out contempt upon the Care of God over the New-Testament

Teſtament Churches (as if it were leſs to theſe, then to the Church under the Law) and the Oeconomie of the Goſpel, as not ſo compleat as that of old, the whole of whoſe VVorſhip, Orders and Ordinances (as was ſaid) was bottom'd upon pure Revelation.

7. It carries with it a ſad reflection upon the Authority of the Scripture, as not thorowly furniſhed to make the man of God perfect.

8. The Lord condemns not only that which is done againſt the warrant and direction of the VVord, but alſo that which is done beſide it, *Deut.* 4. 2. and 12. 32. *Mat.* 15. 9. *Lev.* 10. 1. (their ſin lay not in this, that they offered *ſtrange fire* which was forbidden, but which God commanded them not) *Prov.* 30. 6. *Jer.* 7. 31.

9. Of the ſame mind with us in this matter are the renowned VVitneſſes of Chriſt in all ages; generally all that write upon the ſecond Commandment, ſpeak fully hereunto.

Cyprian (in his Epiſt. to *Cæcilius de Sacram.*) ſayes roundly, *Et quod Chriſtus ſolus, &c. i. e.* that Chriſt alone ought to be heard: we have the Father himſelf witneſſing from Heaven, ſaying, *This is my beloved Son, hear him.* Wherefore if Chriſt only be to be heard, we ought not to attend to what others did before us, but what he hath preſcribed. *Beza* (on *Phil.* 1. 1.) ſayes, *Epiſcopos igitur, &c.* The Apoſtle meaneth by *Biſhops*, ſuch as were ſet over others in the preaching the VVord, viz. *Paſtors*, *Teachers* and *Elders*, for ſo were Biſhops of old called, until he which for Polities ſake, did preſide in the Aſſembly, began peculiarly to be call'd *Biſhop*: hereof the Devil began to lay the firſt foundation of Tyranny in the Church of God: *Behold* (ſayes he) *of how great moment it is to decline from the Word of God, though but an hairs breadth.* So he. To whom may be added the Teſtimony of that lively Witneſs of Chriſt *Martin Luther*†, who ſayes, on 1 *Pet.* 4. 11. *To the Office of preaching, that properly belongs, which the Apoſtle* Peter *preſcribeth*, viz. *unto whomſoever the vocation and charge of Preaching the Word is allotted, let him ſpeak as the Words of God; which Caveat and Leſſon ought moſt carefully to be taken heed unto, that no man preſume to preach and teach any thing, whereto he hath not the expreſs words of God for his warrant*

† *In a Tranſlation of the New-Teſtament in* Edward *the 6ths time, the Author of the Notes on* Matth. 15. *ſaith*, God will not be worſhipped after the doctrine & precepts of men, but as he himſelf hath preſcribed and taught us in his Word.

warrant, and except he be moſt certain that the ſame be directly to be a-vouched out of the ſacred Scriptures. Which being ſo, what may be thought of the Pope (we may add of the Hierarchy) *and his dirty Traditions?* And anon after, he ſaith, *A Biſhop ought to do nothing in the Church, unleſs he be certain and ſure of the warrantiſe thereof by God's Word; for God cannot abide to have his Service jumbled and mingled at pleaſure with every fooliſh gewgaw and light trumpery;* yea further, ſaith he, *And therefore we are ſtrictly forbidden not to rely unto, nor to allow whatſoever decree or conſtitution the Biſhops liſt to obtrude, and enjoyn, unleſs they ſtand upon a ſure ground, that the things which they do, are allowed of God— and unleſs they be able to ſay, Do this; for it is the Will and Commandment of God, and we have his expreſs Word and Commandment for our warrant: if they be not able to ſay thus, they ought to be accounted as Liars and Deceivers, much leſs ought any Chriſtian to yeeld unto them therein any obedience or ſubſcription:* And afterwards, *There is nothing* (ſaith he) *ſo pernitious, nothing ſo monſtrous, nothing ſo beaſtly, as to go about to govern the Church of God, without the Warrant of God's own Word.* Of the ſame mind is learned *Whitaker*, *We acknowledge* (ſaith he) *no Oyl in God's Service, becauſe we reade nothing of Oyl in the Scriptures, can you ſhew that ever Chriſt or his Apoſtles uſed it?* To whom many others might be added.

The *minor* (or ſecond Propoſition) conſiſts of two parts.

1. That Hearing is part of inſtituted Worſhip, one would wonder ſhould it be denied; however 'tis evident it is ſo, from the light of this ſingle demonſtration: That in which we wait upon God in the way of an Ordinance for the communication of good, beyond the vertue of any creature to conveigh to us, is part of the inſtituted Worſhip of God (for what I wait for, not being in the thing it ſelf, in which I am waiting, no ground can be aſſigned, for my expecting of good through it, but Divine Inſtitution) but in the Hearing of the Word we wait upon God in the way of an Ordinance, for the communication of good, beyond the vertue of any creature to conveigh to us: Therefore.

2. That Hearing the preſent Miniſters of *England* is not warranted in the Scripture: This will be manifeſted, when we come to the ventilating and ſcanning of thoſe places, which are uſually produced for the abetting of the practice of ſome in this matter: in the mean while we crave liberty to profeſs, that it is not opinionativeneſs, ſingularity, vain-glory, uncharitableneſs, or any thing of that nature;

(as

(as ſome are apt uncharitably enough to cenſure) but the dread and awe of God (who is a jealous God, and eſpecially in point of Worſhip) and an holy fear of offending him, that hinders us from complying in theſe matters: could but one word, tittle or *iota* be produced from the Scriptures of God, for the warranting the Hearing the preſent Miniſters of *England*, we ſhould quickly lay our mouths in the duſt, confeſs and bewail our guilt and folly in refuſing to conform thereunto; but this we are fully aſſured, thoſe that diſſent from us, are not able to do; what they ſay herein, ſhall οὐν Θεω be ſifted to the uttermoſt.

CHAP. II.

A ſecond Argument propoſed to conſideration: That 'tis not lawful to hear the preſent Miniſters of England, *as Miniſters of Chriſt, nor as Gifted Brethren, proved. A Separation from them, if Brethren, evinced. That the beſt of them walk diſorderly, proved.*

Argument 2.

IF it be lawful to hear the preſent Miniſters of *England*, 'tis lawful to hear them, either as Miniſters of the Goſpel, or as gifted Brethren: But 'tis not lawful to hear them, either as Miniſters of the Goſpel, or as Gifted-Brethren: Therefore.

The *major* (or firſt Propoſition) will not be denied; That Chriſt hath appointed ſome, as Miniſters, by vertue of an Office-power, to diſpenſe the Ordinances of the Goſpel, until his ſecond coming, is granted by all, that 'tis permitted to others, as their liberty, enjoyned them, as their duty (having received Gifts and Enablements from the Lord thereunto) to improve thoſe Gifts in preaching, praying, &c. for the Edification of the Body of Chriſt (though not ſolemnly inveſted into Office) is aſſented unto, at leaſt by ſome of thoſe with whom we have to do; whence a lawfulneſs to hear them as Miniſters, or as Gifted-Brethren, doth neceſſarily ariſe.

'Tis the *minor* (or ſecond Propoſition) that is capable, in the thoughts of ſome, of a denial: which we prove, *per partes*, thus.

1. 'Tis not lawful to hear them as Miniſters of the Goſpel: they are not ſuch, therefore may not be heard as ſuch. That they are not Miniſters of the Goſpel (but Thieves and Robbers) is manifeſt: Such as come not in by the Door, which is Chriſt, *Joh.* 10.9. (*viz.* by vertue

ture of any Authority derived to them from him) are not Miniſters of the Goſpel, but Thieves and Robbers, *Joh.* 10. 1. (from whom 'tis the property of the Sheep to flee, *ver.* 4.) But the preſent Miniſters of *England* come not in by the Door: Therefore.

That they come not in by the Door (*viz.* by vertue of any Authority derived to them from Chriſt) is evident: If they have received any ſuch Authority or Commiſſion from him, they have received it, either mediately, or immediately: the latter will not be aſſerted, nor without the working of Miracles, ſhould it ſo be, would it to the world's end be made good: 'Tis the former muſt be fixt upon, *viz.* That they have received their Authority or Commiſſion, mediately from Chriſt, but to as little purpoſe; for thoſe that receive Authority to preach the Goſpel mediately from Chriſt, have it from ſome particular inſtituted Church of Chriſt, to whom power is ſoley delegated for the electing of their own Officers, according to the tenour of the enſuing Scriptures, *Acts* 6. 5. & 14. 23.

Theſe men (as it's known) have no ſuch Authority, pretend not to it, have it in deriſion, come barely with a Preſentation from a Patron, and Ordination, Inſtitution and Induction from a Lord-Biſhop (things forreign to the Scripture) and impoſe themſelves upon the people whether they will or no.

2. 'Tis not lawful to hear them as Gifted-Brethren. 1. The moſt of them are not gifted; nor 2. Brethren, being *Canonical-Drunkards, Swearers, Gamſters, &c.* 3. The beſt of them cannot by Saints, in reſpect of Goſpel-communion, be ſo accounted: for, 1. There was never any giving up of our ſelves, each to other, according to the will of God and primitive Example, whence ſuch a Brotherhood doth reſult. 2. We cannot (as things ſtand) perform the duties of Brethren to them, according to *Mat.* 18. nor will they, or can they, in the ſtate in which they ſtand, to us. 3. If we acknowledge the beſt of them for ſuch, we muſt alſo acknowledge the worſt of them: for, 1. They are all Members of the ſame Church. 2. Profeſs themſelves to be one Brotherhood, ſo ſayes their Rime upon the Lord's Prayer,

Our Father which in Heaven art,
And mak'ſt us all one Brotherhood, &c.

Nay, 3. we cannot ſo acknowledge them, but we muſt alſo acknowledge the Biſhops for our Reverend Fathers, (for theirs they are) which how abhorring it is to any tender enlightned ſoul, may eaſily

be conjectured. But to hear this Plea ſpeak its uttermoſt, let it be granted they are Brethren, and may be ſo eſteemed; They are Brethren that walk diſorderly, or they do not: That they walk diſorderly cannot be denied by ſuch as pretend to Reformation, If ſubmitting to Ordination or Re-ordination by a Lord Biſhop, covenanting and proteſting with deteſtation againſt a Reformation according to the Scripture, and the beſt Reformed Churches, to own (as conſonant to Scripture) a *Lyturgy* or ſtinted Forms of Prayer in the Church, and read them, to wear the Surplice, &c. be diſorderly walking; they are (the very beſt of them) beyond contradiction, to be reputed in the number of *diſorderly walkers*; And ſo after due admonition (according to the Scripture) and a perſeverance in their ſin, to be ſeparated from, by vertue of poſitive and expreſs Precepts of Chriſt, *Mat.* 18. 2 *Theſſ.* 3. 6. *Now we command you, Brethren, in the Name of the Lord Jeſus Chriſt, that you withdraw your ſelves from every Brother that walketh diſorderly, and not after the tradition he received of us:* With what vehemency, authority and holy earneſtneſs doth the Apoſtle preſs *ſeparation* from Brethren that walk diſorderly? *We command you*, and *we command you in the Name of the Lord Jeſus*, and *we command you, Brethren, by vertue of our relation to each other, and that love and endearment that is betwixt us as Brethren, that you withdraw your ſelves, &c.* I ſcarce know any one thing preſſed by the Apoſtle, with greater vehemency than what is here inſtanc'd in: wherein we have alſo an undeniable convincing Argument, that the perſons of whom we are treating, walk diſorderly. Thoſe that walk not after the tradition received from the Apoſtles (we may adde, and the Primitive Church for above three hundred years after Chriſt, but according to the traditions of the old *Bawd* and *Strumpet* of *Rome*) are ſuch as walk diſorderly: But the preſent Miniſters of *England* walk not after the Tradition received from the Apoſtles, but after the Traditions of the Whoriſh Church of *Rome*: Therefore they are ſuch as *walk diſorderly*. What Apoſtolical Tradition have we for ſtinted Forms of Prayer or Lyturgies in the Church, did they frame any? (thoſe that are aſcribed to ſome of them, are all ſpurious, as hath been over and over proved) for Surplice, croſſing in Baptiſm, and many other gewgaws uſed by them? if they have any Apoſtolical written tradition for theſe things, let them produce it, and we ſhall lay our mouths in the duſt, and for ever be ſilent, as to a charge of this nature: If they have

not

not (as there is nothing more certain) they are *disorderly walkers*, if the Apostles Argument be valid, *We command you to withdraw from such as walk disorderly*. But who, I pray, are these disorderly walkers? how shall we know them? *they are* (sayes the Apostle) *such as walk not after the tradition received from us*.

CHAP. III.

A third Argument proving the unlawfulness of hearing the present Ministers of England, *produced. That they act by vertue of an Antichristian Office and Calling, proved. Their perfect agreement with the Popish Priests in seventeen Particulars, demonstrated. That the Office of Lord Bishops is Antichristian, proved. (The Testimonies of the Ancients produced) Whence the Antichristianism of the Office of the Ministers of* England *is evinced. An Objection answered.*

Argument 3.

THose that act in the holy things of God by vertue of an Antichristian Power, Office or Calling, are not to be heard, but to be separated from: but the present Ministers of *England* act in the Holy Things of God by vertue of an Antichristian Power, Office or Calling. Therefore.

The *Major* is evident. For 1. The Power, Office and Calling of Antichrist is opposite and contrary unto the Power, Office and Calling of Christ: Not to separate from such as act by vertue of such an Office-Power, is to stand by, and plead for Antichrist, against Christ. 2. Its unlawful to attend upon the teachings of Antichrist, therefore upon the teachings of such as act by vertue of a Power derived from him. 3. Christ calls, and solemnly charges his, upon the penalty of most dreadful Judgments, to separate from every thing of Antichrist, *Rev.* 18. 4. and 14. 9, 10, 11. 4. There is not a command in the Scripture enjoyning Saints to *take heed of being deceived*, to *try the spirits*, because *many Antichrists are gone abroad into the World*, but is an abundant demonstration of the truth of this Assertion. 5. The institution of Officers of his own, by Christ, to be continued in the way appointed by him to the end of the World, *Eph.* 4. 11. 6. That there is not one promise of a blessing in the whole Scripture upon persons atending on such a Ministry, with innumerable things of the like tendency and import, that might be produced if

needful, are ſuch a baſis upon which the truth of the *major* Propoſition ſtands, as cannot be eaſily ſhaken or removed.

The *Minor* wants not ſufficient demonſtration.

Firſt, The preſent Miniſters of *England*, are either from Chriſt or from Antichriſt. There is no *medium* (a Linſey-woolſey-Miniſtry, that is partly of Chriſt, partly of Antichriſt, as 'tis not to be proved by Scripture, ſo will it not be abetted.) That they are not from Chriſt, hath in part been proved already, and may farther be evinced.

1. Their Names are forreign to the Scripture: Where reade we of *Deacons* in their ſence, *Prieſts*, as diſtinguiſhed from Chriſtians, in the New-Teſtament, *Deans*, *Cannons*, *Petty-Cannons*, *Prebendaries*, *Arch-Deacons*, *Lord-Biſhops*, *Parſons*, *Vicars*? *&c.* theſe are onely found in the Popes Pontifical, whence they are derived. So are 2. Their Offices: Deacons attending Tables we reade of, but Deacons Praying, Preaching, Adminiſtring Sacraments (ſo called) by vertue of an Office-power, an order of the firſt ſtep to the Prieſthood, we find not: Prieſts in the Old-Teſtament (both true and falſe) we reade of; in the New, Saints are ſo called; Firſt, in reſpect of analogie to the ritual Prieſts of old, whoſe prerogative it was to come near to God, *Deut.* 21. 5. to whom, through Chriſt, Saints have acceſs with boldneſs, *Epheſ.* 2. 18. and 3. 19. *Jam.* 4. 8. Secondly, in reſpect of their union and engrafture into Chriſt the great High-Prieſt over the Houſe of God. Thirdly, in reſpect of that analogy there is betwixt what Chriſt hath done for them as Prieſt, and by his Spirit worketh in them: He offered up Sacrifice; ſo do they, *Pſal.* 116. 17. and 141. 2. *Rom.* 12. 1. *Heb.* 13. 14. He was crucified, died; ſo are they, *Rom.* 6. 6, 7, 8. &c. *Gal.* 2. 20. Fourthly, as Prieſts, they are anointed to the participation of, do thereby attain to, a kind of holy and intimate communion with Chriſt, in all his glorious Offices, *Rev.* 5. 10. But an Office of Prieſthood in men for the Miniſtry of the Goſpel, that are to be bounded by men in that their Office, muſt preach what they would have them, and ceaſe when they would have them (as is the caſe of the preſent Miniſtry of *England*) the Scripture is a ſtranger to: So is it 3. to their admiſſion into this their office, *viz.* by a Lord-Biſhop, without the conſent of the Congregation, in which they act as Officers. The very truth is, both in their Names, Office, and admiſſion thereunto, the preſent Miniſters of *England* ſymbolize not with the Miniſters of Chriſt, but the Popiſh order

order of Prieſts: (ſo that if theſe do act by vertue of an Antichriſtian office-power, then do they) as he that runs may read in the enſuing parallel particulars.

1. They are both called, and own themſelves *Prieſts*; which though ſome may make light of, yet conſidering that it is a term borrowed, either from the Prieſts of the Law, the aſſertion of ſuch a Prieſthood being a denial of Chriſt come in the fleſh; or from the Prieſts of the Heathen (in conformity to whom, as the *Druides* of old, our Prieſts wear their white Garment or Surplice) or from the Antichriſtian Church (ſo called) of *Rome*: Such idolatrous ſuperſtitious names being commanded by the Lord to be aboliſhed, *Hoſ.* 2. 15. *Zech.* 13. 2. wants not its ſufficient weight; the retention whereof, being alſo a ſore ſuſpition of too great a compliance with, if not a willingneſs to return to that from whence they are derived. Of the ſame mind with us herein is *Hierom* upon the 2d of *Hoſea*, the *Hebrew* Doctors, *Kimchi* and *Aben-Ezra*, the *Caldee* Paraphraſt, *Ribera* (though a *Jeſuit*) *Zanchi*, *Danæus*, *Sanctius*, *Polanus*, *Rivet*, and almoſt all that write upon the ſaid Scripture. The laſt mentioned, *viz.* Learned *Rivet*, hath theſe words in his Corollaries from *Hoſ.* 2. 15, 16. *There are many names which in themſelves are good enough, and might be uſed, but God abhorreth the uſe of them, becauſe they have been abuſed to Idolatry*: he inſtanceth indeed in the word *Maſs*; but Prieſt or Altar being of the ſame allay, upon the ſame foot of account, is to be rejected. The reformed Churches in *Helvetia*, in their harmony of Confeſſions, are of the ſame mind; *The Miniſtry* (ſay they) *and the Prieſthood are things far different the one from the other——— he himſelf* (viz. *Chriſt*) *remaineth only Prieſt for ever; and we do not communicate the name* Prieſt *to any Miniſter, leſt we ſhould detract ſomething from Chriſt.*

2. The Prieſts of *Rome* muſt be firſt Deacons ere they are Prieſts: So muſt the preſent Miniſters of *England*.

3. The Prieſts of *Rome* muſt be ordained to their Office by a Lord-Biſhop or his Suffragan: So muſt the Miniſters of *England*.

4. The Prieſts of *Rome* muſt at their ordination, be preſented by an Archdeacon or his Deputy, with theſe words, *Reverende Pater, &c. Reverend Father, I preſent theſe men unto thee, to be admitted unto the order of Prieſthood*: So are the preſent Miniſters of *England*.

5. The Prieſts of *Rome* muſt be ordained to their office according

to

to their Pontifical, deviſed by themſelves: the Prieſts of *England* according to their Book of ordering Prieſts and Deacons (which is taken out of the Popes Pontifical, as is evident to any that ſhall compare the one with the other, and as hath been long ſince confeſt by ſome of themſelves, in an Admonition to the Parliament in Queen *Elizabeths* dayes, in their ſecond Treatiſe.)

6. The Popiſh Prieſts muſt kneel down upon their knees at the feet of the Lord-Biſhop that ordains them, and he muſt ſay to them, blaſphemouſly enough, *Receive ye the Holy Ghoſt; Whoſe ſins ye remit, or forgive, they are remitted; whoſe ſins ye retain, they are retained:* which exactly accords with the faſhion of ordaining the Prieſts of *England*.

7. The Popiſh Prieſts are not ordained in and before the Congregation, to whom they are to be Prieſts, but in ſome Metropolitan, Cathedral City, ſeveral miles from the place: So are the Prieſts of *England*.

8. The Popiſh Prieſts take the care of ſouls, though not elected by them, from the preſentation of a Patron, by the inſtitution and induction of a Lord-Biſhop: and do not the preſent Miniſters of *England* the ſame?

9. The Popiſh Prieſts wait not the Churches Call to the Miniſtry, but make ſuit to ſome Prelate to be ordained Prieſts, giving mony for their letters of Ordination: So do the preſent Miniſters of *England*.

10. The Popiſh Prieſts are ordained to their Office, though they have no Flock to attend upon: So are the Prieſts of *England*.

11. The Popiſh Prieſts muſt ſwear Canonical Obedience to their Ordinary: So do the preſent Miniſters of *England*.

12. The Popiſh Prieſts may at their pleaſure, without the conſent of the People, reſign and give over their Benefices, and betake themſelves to ſome other of greater value: A ſymmetrie with them herein is viſible, by the frequent practiſe of the Miniſters of *England*.

13. The Popiſh Prieſts, though ordained to preach, muſt have ſpecial Licence from the Prelates ſo to do: So muſt the Prieſts of *England*.

14. The Popiſh Prieſts are ſubject to be ſilenced, ſuſpended, deprived and degraded by the Prelates; as are the preſent Miniſters of *England*.

15.

15. The Popiſh Prieſts are not of like and equal Power, Degree, and Authority amongſt themſelves, but are ſome of them inferior to others herein; as Parſons to Archdeacons, Archdeacons to Lord Biſhops, Lord-Biſhops to Archbiſhops: So the Prieſts of *England*.

16. The Popiſh Prieſts muſt be diſtinguiſhed from other People by their Veſtments, as Surplice, Tippet, &c. So muſt the Prieſts of *England*.

17. The Popiſh Prieſts are tyed to a Book of ſtinted Prayers, and a preſcript Order, deviſed by man, for their Worſhip and Miniſtration: So are the Miniſters of *England*, and that to ſuch an one as is taken out of the Popes *Portuis*, as hath been proved by divers: That the *Common-Prayer-Book* in *Edward* the 6ths time was ſo, you have his, with his Councils Teſtimony for it; thus they write, *As for the Service in the* Engliſh *Tongue, it hath manifeſt Reaſons for it, and yet perchance it ſeemeth to you a New Service, and indeed is no other but the Old, the ſame words in* Engliſh *which were in* Latine — *If the Service of the Church were good in* Latine, *it is good in* Engliſh. How little different the *Common-Prayer-Book* now in uſe is thereunto, they that wil take pains to compare the one with the other, may be ſatisfied.

To theſe paralleſ particulars might be added ſundry more, wherein there is an exact ſymmetry betwixt the Popiſh Prieſts, and the preſent Miniſters of *England* but — *Ex ungue Leonem.*

The ſum of what we have been offering in this matter, is this.

Firſt, Thoſe Miniſters that in their Names, Offices, admiſſion into their Offices, are not to be found in the Scripture, are not Miniſters of Chriſt, act not by vertue of an Authority, Office, Power, Calling, received from him.

Secondly, Thoſe Miniſters that in their Names, Office, admiſſion into their Office, are at a perfect agreement with the Miniſters of Antichriſt (ſuch are the Popiſh Prieſts acknowledged to be by thoſe with whom we have to do) are not the Miniſters of Chriſt, have not received any Power, Office or Calling from him to act in the *holy things of God*: But ſuch (as hath been abundantly demonſtrated) are the preſent Miniſters of *England*; Therefore theſe have received no Power, Office or Calling from Chriſt, and ſo are Antichriſtian.

——— *Quod erat demonſtrandum.*

Secondly, Thoſe that receive their Power, Office and Calling from a Lord-Biſhop, and act in the holy things of God by vertue of that Power,

Power, Office, or Calling, act in the holy things of God by vertue of an Antichristian Power, Office and Calling: But the present Ministers of *England* receive their Power, Office and Calling from a Lord-Bishop, and act in the Holy Things of God by vertue of that Power, Office and Calling. Therefore.

The consequence of the *major* (or first Proposition) is manifest, the Office of Lord-Bishops is Antichristian, therefore those that act by vertue of a Power, Office or Calling received from them, act by vertue of an Antichristian Power, Office or Calling.

That the Office of Lord-Bishops is Antichristian, one would wonder should be denied in such a day as this, after so full a demonstration thereof by many Witnesses of Christ, who have wrote so cleerly in this matter, as if they carried the Sun beams in their right hand, especially that it should be denied by persons of *Presbyterian* and *Congregational* Principles (if indeed any of them do deny it.) To prosecute this matter to the uttermost is not our present intendment, the intelligent Reader knows where to find it done already to our hand; and if after all that hath been said, any through self-love, or fear of persecution, will herein be ignorant, we might say, *Let them be ignorant*. But we shall propose briefly a word or two in this matter.

1. That Office that is not to be found in the Scriptures of the institution of Christ, but is contrary to expres precepts and commands of his, is Antichristian: But the Office of Lord-Bishops is not to be found in the Scriptures, is contrary to expres Precepts. Therefore.

The *minor* Proposition consists of two parts.

1. That the Office of Lord Bishops is not to be found in the Scripture of the institution of Christ: He gave indeed *Apostles, Prophets, Pastors and Teachers*, Ephes. 4. 11. of *Pastors* and *Teachers* we reade, *Rom.* 12. 7, 8. *Eph.* 4. 8. *Bishops* also, and *Deacons*, without the interposition of any other order, we find, 1 *Tim.* 3. 12. *Deacons* we have appointed, *Acts* 7. *Elders*, Acts 14. 23. those who are Bishops we find called *Presbyters*, *Tit.* 1. 5, 7. and those who are *Presbyters*, we find termed *Bishops*, Acts 20. 28. (Gr. ἐπισκόπους, Bishops) but where the Office of Lord-Bishops was instituted by Christ, we are yet to seek: indeed some appearances of a spirit striving to ascend into this Chair of wickedness, was seen in *Diotrephes*, and others in the Apostles time, but these were the Antichrists that were then gone abroad into the world.

world. The Scripture before mentioned, *Ephes.* 4. 11. speaks as fully to the Officers and Offices instituted by Christ, as any we meet with: Fail they in their deduction of their Office from hence, and they will undoubtedly prove succesless in their attempts. Let us then fix here a little; mention we find here of *Apostles*, *Prophets*, *Pastors* and *Teachers*, none at all either here, or elsewhere, of Lord-Bishops. But perhaps their Office, though they are called by another name, is comprized in some one or other of these, let that then be considered. Are they Prophets? that (in the sence of the Spirit in this place) they will not pretend to. Are they Pastors or Teachers? this is too great a debasement of their Lordships, their Parochial Priests over whom they preside, are supposed to be Officers in that degree. What then are they? Apostles! Their Successors they do indeed boast themselves to be, and are so accounted by their Abbettors (and so doth the Pope himself) but how prove they their Succession from them? if they derive it through the Papacy, who sees not the invalidity thereof? How lubricous and uncertain is that their Succession? how do they therein proclaim their shame, and yield the matter in controversie? what clearer Argument that they are Antichristian, if the Pope be the Antichristian Head over many Countries, as is by the generality of Protestants believed, and will not by themselves be gainsayed? But in what sence do they pretend to be the Apostles Successors? do they succeed them as Christians? that is not the thing in question, they stand or fall, in respect thereof to their own Master; herein we have no controversie with them, as not willing to judge any thing before the time. Do they succeed them in respect of their Office? let them prove that, and take the Cause. The Apostles were first immediatly *Sent* by Christ: Secondly, Extraordinary Officers, *Commissionated* to the preaching of the Gospel throughout the Nations of the world: Are their Lordships such? what can be imagined more frivolous or false? where find we any Apostles after the departure of those that were immediatly by Christ called to that Office? Did the Apostles ordain any as their Successors therein, in any of the Churches of Christ? Where reade we of their so doing? yea, are any qualified with Gifts as they, for the discharge of such an Office? or doth Christ indeed send forth Servants in any imployment, and not furnish them with Gifts suitable thereunto? *Credat Apelles!*

What more dishonourable to the Lord Jesus can be asserted? it remains then, that they being neither Prophets, nor Apostles, nor Pastors, nor Teachers, that they are not to be found in the Scripture of the institution of Christ. Nor are they dream'd of in the world for several hundreds of years after Christ. *Clemens* in his Epistle to the Church of *Corinth* takes notice of no other besides Ἐπισκόπους & Διακόνους, *Bishops* and *Deacons*, which Bishops he calls πρεσβυτέρους, *Presbyters* or *Elders*: Yea, *Lombard* himself confesses, *Hos solum Ministrorum duos ordines, Ecclesiam primitivam habuisse, & de his Solis, præceptum Apostoli nos habere*: *Lomb. l. 4. Sen. D. 24. li. 3. ext.* The Primitive Church, he tells you, had no other Order of Ministers, than Bishops (or Presbyters) and Deacons; nor did the Apostles give commandment concerning any other. That their rise and occasion was from the aims and designs of men, to accommodate Ecclesiastical or Church-affairs to the state and condition of the Civil Government, is ingenuously confest by one that was looked upon to be as great an Admirer of, and as able a Champion for, Diocesan and Metropolitical Prelates, as any one of late dayes; 'tis Dr. *Hamond* we mind, who in his Dissertations about *Episcopacy*, Sect. 3. hath these words, *His sic positis, illud statim sequitur ut (in Imperii cognitione) in Provincia qualibet, cum plures urbes sint, una tamen primaria, et principalis consenda erat, Μητροπολὶς Ideo dicta cui itidem inferiores reliquæ Civitates subjiciebantur, ut Civitatibus Regiones, sic et inter Ecclesias, et Cathedras Episcopales, unam semper primariam, & Metropoliticam fuisse*: So far is the Office of Lord-Bishops from being of the Institution of Christ, that their Primacy and Supremacy was the result of the designs and contrivements of men to accommodate the state and frame of the Church, to the state and condition of the Government of the Nations.

2. That the Office of Lord Bishops is contrary to expres Precepts of Christ in the Scripture; the truth of which, he that runs may reade in the ensuing Scriptures, *Mat.* 20. 25. *Mark* 10. 42. *Luke* 22. 25. 1 *Pet.* 5. 3. the English of, *Vos autem non sic*, but ye shall not do so; *Neque ut Dominantes Cleris*, not lording it over God's Clergy or Heritage, an ordinary Reader may easily conclude to be inconsistent with their lordly dignities. Not to multiply Arguments in a matter that others have so largely debated. 2. That Office that is derived from, and is only to be found in the Papacy, is surely Antichristian (if the Pope be the head of Antichrist, this must not be denied) But the Office of

Lord

Lord Bishops is derived from, is onely to be found in, the Papacy. Which of the reformed Churches that have separated from the Papacy have retained it? Did the *Woman* in her flight into the Wilderness carry it along with her? What more absurd, then to run to the persecuting Whore and Beast for an Office of Ministry? and what more evident demonstration of its being an Antichristian office, than its entertainment only by that false Antichristian Church, and its utter rejection and detestation by the *true Spouse* and *Witnesses* of Christ in all Ages? What is delivered over to us in this matter by some of them, we shall briefly affix hereunto. *Hierome* in his Epistle to *Evagrius*, and in his Commentary upon the Epistle of *Titus*, professes, *That it is more by Custom than by any Institution of the Lord, that Bishops are become greater than the Elders or Ministers.* Har. of Conf. sect. 2. *Tit.* 11. So from him do the Churches of *Helvetia* proclaim, whence they infer (and that truly according to *Act.* 4. 9.) *That no man by any right can forbid, but that we should return to the old Appointment of God, and rather receive that, than the Custom devised by men.* *Wickliff* in his answer to King *Richard* the 2d, citing *Mat.* 20. 25. 1 *Pet.* 5. 3. sayes, *Lordship and Dominion is plainly forbidden to the Apostles, and darest thou then usurp the same? if thou wilt be a Lord, thou shalt lose thy Apostleship, &c.* The University of *Geneva* say, [*Theses Genev.* 71.] *These Functions following, we hold to be altogether false, and destitute of all true foundation*, viz. *the Primacy of the Bishop of* Rome *over all Churches, the Cardinalship, Patriarchship, Archiepiscopalship, and briefly the whole Episcopal degree of Lord Bishops over their fellow Elders.* *Marlorat* in his Exposition on the *Revelation*, chap. 17. 3. says, *That Arch-Bishops, Deans, &c. are in office under Antichrist*; yea, upon chap. 9. *that they are the tails of Antichrist.* Beza saith, *They could not be brought into the Church, until they had driven him out who is the onely Master, Christ; and, there is neither holy Scripture, nor Council, nor Ancient Doctors which ever did know such Monsters,* Beza's Confes. Art. 7. c. 14. The Noble Ancient *Old-Castle*, Lord *Cobham*, saith, *That the whole Episcopal degree of Lord Bishops over their Fellow-Elders, is altogether false, and destitute of all true foundation — yea, that all other Functions and Offices besides Priests and Deacons are unlawful, as being Sects devised by men destitute of all true Foundation.* To these we might add Honest *Bale* upon the *Revelation*, viz. *chap.* 17. where he saith, Canterbury *and* York *are the Beastly Antichrist's Metropolitans, and Primates,*

notes; and upon chap. 13. *that Arch-Bishop, Diocesan, Arch-Deacon, Dean, Prebend, Doctor, Parson, Vicar, &c. are very names of Blasphemy: For Offices they are not appointed by the Holy Ghost, nor yet mentioned in the Scripture.* Cartwright saies of them, *That their functions are not in the Word of God, but of the Earth, new devised Ministries, and such as can do no good: that their Office is the neck of the Popish Hierarchie, come out of the bottomless Pit of Hell. Fenner* proclaims them, *to be no natural Members of the Body of Christ's Church, as being of humane addition, not born with her, nor grown up with her from the Cradle.* The *Fronch* and *Belgick* Confession layes, *That they pass not a Rush for them.* The Church of *Geneva*, *That the Hierarchie is devilish Confusion, stablished (as it were) in despight of God, and to the mocking and reproach of all Christian Religion.* The *Seekers* of Reformation in Queen *Elizabeths* time speak fully hereunto, [2 *Adm. to Parl.*] *We have an Antichristian and Popish ordering of Priests, strange from the Word of God, never heard of in the Primative Church, taken out of the Popes shop, to the destruction of Gods Kingdome — The names and offices of Arch-Bishops, Arch-Deacons, Lord-Bishops, &c. are, together with their Government, drawn out of the Popes shop, Antichristian, Devilish, and contrary to the Scriptures: Parsons, Vicars, Parish-Priests, are birds of the same feather, to whom might be added many others.*

Object. One stone of offence must be removed out of our way ere we pass on further, it is this: *Though Lord Bishops are Antichristian, yet it doth not follow, that the Office and Ministry derived from them is so: For they are also* Presbyters, *and ordain as* Presbyters.

Answ. Give me leave to say, That were not men resolved to say any thing that they might be thought to have somewhat to say, we had not heard of this Objection. For, 1. That they act in the capacity of *Presbyters* in the matter of Ordination, is false (1.) Contrary to their own avowed principles; their Lordships think it too great a debasement, to be degraded from their Lordly Dignity, to so mean an Office. (2.) Contrary to the known Law of the Land, by which they receive power to act therein, in which they are known and owned onely in the capacity of Lord-*Bishops*. (3.) Contrary to their late practice, whereby they have sufficiently declared the *nullity* of a Ministerial Office, received from the hands of a *Presbyterie*, in thrusting out of doors several hundreds of Ministers so ordained. Strange! that it should be pleaded, they act as *Presbyters* in the matter of Ordination

dination, and yet they themſelves judge a *Presbyterian-Ordination* invalid. But 2. What if this ſhould be granted? it would avail nothing, except it can be proved, that they are and act as *Presbyters* of the Inſtitution of Chriſt, which (theſe being only in a particular inſtitued Church of Chriſt) will never be to the worlds end. Thus far of the third Argument.

CHAP. IV.

A fourth Argument, proving the unlawfulneſs of hearing the preſent Miniſters of England. *A twofold denial of the Offices of Chriſt, aſſerted. That the preſent Miniſters deny his Kingly and Prophetical Office, proved from their Non-conformity to the Orders and Ordinances appointed by Chriſt for his Houſe. Several Inſtitutions of Chriſt remarked: Their Non-Conformity thereunto, manifeſted. An Objection anſwered.*

Argument 4.

THoſe that oppugn or deny any of the Offices of Jeſus Chriſt, are not to be heard, but ſeparated from: but the preſent Miniſters of *England* oppugn and deny ſome of the Offices of Jeſus Chriſt: Therefore.

Before we come to clear the ſeveral parts of this Argument, we ſhall crave liberty breifly to premiſe,

Firſt, That there is a twofold denying or oppugning of the Offices of Chriſt.

1. Verbal and Profeſſional. Such was, and is that of the *Jews*; the *Papiſts* are not guilty hereof; in words they own, preach up, plead for all the Offices of Chriſt as much as any: So do alſo the preſent Miniſters of *England*: This is not then the denial of the Offices of Chriſt we implede them as guilty of.

2. Real and actual, when perſons do that which enwraps in the bowels of it, an impugning and denial of the Offices of Chriſt. This the *Romiſh* Synagogue are eminently guilty of: So are the preſent Miniſters of *England*, as ſhall (we doubt not) be clearly demonſtrated in its proper place.

Secondly, That a Verbal Profeſſional acknowledgement of the Offices of Chriſt is nothing, when contradicted in practice: This the Apoſtle avowedly aſſerts, in reſpect of the knowledge of God, *Tit.* 1. 16. *They profeſs they know God, but in works they deny him*: And

may,

may congruously enough be applied to the matter in hand. This, as applied to the Combination and Synagogue of *Rome*, some of themselves have long since acknowledged, Whilst they profess Christ to be King, and submit not to the Laws he hath prescribed in his Word, they make him an Idol, and put a Scepter of reed in his hand: So some of their own.

But I interrogate; What if a man should with the greatest earnestness profess, and in the height of a confident Spirit aver, That he were Born again of God, Washed, Sanctified in the Blood of Christ, and by the Spirit of the Lord, that he did receive and own Christ as his *King* and *Lawgiver*, when I see this man at the same time walking in a way of Rebellion against Christ, in open contempt and defiance of his Laws and Government, subjecting to the Yoak of other Lords and Lawgivers; Shall his Plea be admitted? surely no!

Quid verba audiam, cum facta videam.

Tis long since decided by Christ, That *False-Prophets* are to be descried, Not by their words (they may *speak* like Angels, cry *Hail Master*, *kiss him*, yet be *False Prophets*, yea *Judasses* to him) but by their *fruits*: Let them profess a thousand times over, *That they own all the Offices of Christ*, if they are in the mean while found in the practise of those things that are inconsistent with the truth of such a Profession, they are really *Deniers* and *Opposers* of the Offices of Christ. This is that then we affirm in this matter. 1. That those that do really oppose any of the Offices of Christ, are not to be heard, but separated from: This carrying a brightness along with it, that is sufficient to convince all, except such, whose eyes the god of this world hath blinded; that its original is from God, we shall take for granted will not be denied by a Professing Enlightened People, though otherwise it were easie to multiply Arguments for its demonstration. 1. To oppose Christ in any of his Offices, bespeaks such as are guilty thereof to be *Antichrists*, 1 *John* 2. 22. and 4. 2, 3. 2 *John* 7. (of the same mind with us herein is learned *Beza* upon the forecited Scriptures) and none will surely be so inconsiderate (not to say worse) as to assert, It's lawful to attend upon the Ministry of Antichrist. 2. To hear such, is to strengthen and encourage them in that their *denial* of, and *opposition* unto, the Offices of *Christ*; and thereby become partakers with them in their sin: The thought of which, cannot but be grievous to the poor Lambs of *Christ*. But this will not be denied.

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'Tis the second thing may sound harsh in the ears of some (as did some Sayings of Christ, but if Truth, where God shall give the seeing eye and hearing eare, 'twill be received) *viz.*

2. *That the present Ministers of* England *do* oppose *and* deny *some of the Offices of Christ*, viz. *His Kingly and Prophetical Office*, which we come now to the proof of.

Argument. 1.

Those that hearken not to the Revelation Christ hath made, and as Supream Lord and Law-giver, hath enjoyned to be observed touching the Orders and Ordinances of his House, deny the Prophetical and Kingly Office of Christ, *Deut.* 18. 18. *Acts* 3. 22. *Isa.* 9. 6. But the present Ministers of *England* hearken and conform not to the Revelation Christ hath made touching the Orders and Ordinances of his House: Therefore.

Tis the *minor* (or second Proposition) that in the thoughts of some is capable of a denial, but the verity thereof shines forth as the Sun in its brightness, in the review of the Orders and Ordinances of the House of Christ appointed by himself; and the present frame and deportment of the Ministers of *England* with respect thereunto: Which of them have they not made void by their Traditions? This is that which Christ hath said, (1.) That *all power* for the Calling, Institution, Order and Government of his Church, *is invested solely in him*, as the alone Lord, Sovereign-Ruler, and Head thereof, *Mat.* 28. 19. 1 *Tim.* 6. 14, 15. *John* 3. 35. *Acts* 3. 22. and 5. 31. Tis upon this foot of account that Christ chargeth his Disciples, not to be called of men *Rabbi*, nor to call any *Father* (*viz.* not to impose their Authority upon any, or suffer themselves to be imposed upon by any in the matters of their God) *Mat.* 23. 8, 9, 10. because *one is their Master and Lord* (viz. *Christ*) Hence also the Apostles lay the weight of their Exhortations upon the Commandment of Christ, 1 *Cor.* 11. 23. and 14. 37. proclaim all *to be accursed that preach any other Gospel*, *Gal.* 1. 8. (yea *though Angels from Heaven*, should they live and speak as such) charge those to whom they write, *Not to receive any into their houses that bring any other Doctrine* (much more not to receive them as their Teachers) 2 *John* 10. yea, the Spirit of the Lord in the close of the last Revelation of his Will, it pleased this great King and Lawgiver, in such a way to give forth; testifies, *That if any man shall adde unto these things, the Lord shall adde unto him the Plagues that are*

are

written in his Book, Rev. 22. 18. Do the preſent Miniſters of *England* conform unto this great Inſtitution? in words indeed they do ſo: *But what meaneth the bleating of the ſheep, and lowing of the Oxen in our ears?* Do they not own other Lords, Heads and Governors, that have a Law-making power, and would enforce the conſciences of the Free-born Subjects of Chriſt over his Churches, beſides him? What doth this leſs than evidently proclaim their diſobedience and rebellion (which is as the ſin of *Witchcraft*) againſt the *KING* of Kings, and their rejection of his Scepter and Soveraign Authority over them! But of this more hereafter.

2. This great Prophet and King hath alſo revealed and proclaimed, *That 'tis his Will, that thoſe whom he hath called by his Word, ſhould ſeparate from the world, walk together in particular Societies and Churches, having given up themſelves to the Lord and one another according to the Will of God, for their mutual Edification and comfort in the Lord.* The truth of this Soveraign Inſtitution of Chriſt, he that runs may reade in the Scriptures hereunto annexed, 1 *Cor.* 1. 2. and 5. 12. 2 *Cor.* 6. 17. *Rev.* 18. 4. *John* 15. 19. and 17. 6. *Acts* 2. 40. and 19. 9. *Phil.* 1. 5. *Act.* 2. 41. and 17. 4. 2 *Cor.* 8. 5. with many more. In the proof of this matter we might be copious, but that we ſtudy brevity: The diligent Reader knows where to find this *theam*, at large treated of by learned *Ainſworth*, *Bartlet*, *Cotten*, *Rogers*, *&c.* How do the Miniſters of *England* acquit themſelves, in reſpect of this Solemn Appointment of the Lord? alas! who ſees not that they are in their practice at open defiance herewith, have it in deriſion and contempt, making no difference betwixt the Holy and Prophane, admitting perſons *led captive by the Devil* at his will, that *openly blaſpheme the Spirit of the Lord*, and *deride* its effectual opperation in the conſciences of men, *into* their *Society*? Are any too vile (except ſuch as truly fear God, and deſire to preſs after Holineſs) to be admitted by them into their Communion? Is not their Church-State (ſo unlike is it to the Inſtitution of Chriſt) a very *Babel*, a Den of *Dragons*, and Hold of *Unclean-Beaſts*?

3. That he hath entruſted them, ſo called and united together, with Power, and given them Rules for the due and right exerting thereof, for the carring on the Worſhip of his Houſe, to chuſe Officers over them to act in the Holy Things of God for and to them (of which more ſhall be ſpoken in its proper place) to admit Members, excommu-

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nicate Offenders, &c. all which we find shining forth in brightness in the ensuing Scriptures, *Act.* 1. 23. and 6. 3, 5. and 14. 23. 2 *Cor.* 8. 19. *Mat.* 18. 17. 1 *Cor.* 5. 4. Do the present Ministers of *England* conform unto this Institution of Christ? nothing less; is there any thing like this in the whole oeconomie invented and practised by them? do they not to the utmost of their power, labour to break this Bond of Christ asunder, cast away this Cord from them, by stirring up the Magistrate to persecute by Fines, Imprisonments, Banishment, &c. the precious People of the Lord, that desire to be found in the practice of this Law of Christ, branding them with the odious names of *Phanaticks*, *Sectaries*, *Schismaticks*, *&c.*

4. That the Officers of his appointment are only such as these, *Pastors*, *Teachers*, *Elders*, *Deacons*, *Widdows* or *Helpers*: Who as they are in one particular Congregation, so they have not any Lordship or lordly Authority over each other, being all Brethren, *Ephes.* 4. 11. *Rom.* 12. 7. and 16. 1. 1 *Cor.* 12. 28. *Phil.* 1. 1. 1 *Pet.* 5. 1, 2, 3. *Acts* 6. 5. and 15. 2. and 20. 17. and 28. 21, 28. 1 *Tim.* 3 *chap.* and 5. 9, 10, 17. This Law of Christ so clearly revealed in the Scripture, they are so far from subjecting to, that they have neither the name nor thing required by him therein. Set up other Officers and Offices, as if in open contempt and defiance of his Authority; of which it may righteously be said, *He did at no time command them, neither did it ever enter into his heart, so to do.*

5. That these Officers be chosen by the common *Suffrage* of the Church of Christ, and solemnly set apart by Fasting and Prayer, this is evidently comprized in the ensuing Scriptures, *Acts* 1. 15. and 6. 1, 2, 3, 5. and 14. 23. and 1. 23, 26. and 9. 26, 27. In conformity whereunto, we find the Saints for many centuries of years after Christ, in the peaceable possession of this their Priviledge and Right.

Clemens in his Epistle to the Church of *Corinth*, p. 57. saith, *Our Apostles also knew by our Lord Jesus Christ, that contention will be about the name of* Episcopal-Charge: *Therefore for this reason, having received a full predetermination, they constituted such as were forenominated, and in their instructive distribution delivered; that if they were negligent, other aproved men should receive their ministration, being ordained by them, or in the mean time by other choice men, all the Church consenting thereunto.* Yea afterwards,

Let some one among you, Ingenious, Merciful, filled with Love, speak, if

through one Faction, and Contention, Schisme, I will depart: Of which if you are willing, I return and will do the things appointed by the Multitude. Wherein he fully asserts the Priviledge of the Church or People of Christ we are pleading for. And afterwards, during the raign of Antichrist, Christ hath not left himself without a Witness, nor his People without Champions to plead their Right in this matter. To instance but in a few: That lively Witness of Christ *Martin Luther* loudly proclaims, *that the voice of the People ought not to be severed from the chusing of Ecclesiastical persons:* And long before him, *Cyprian* (who lived about two hundred sixty years after Christ) sayes, *Plebs obsequens, &c. The People that obey the commands of God, and fear him, ought to separate themselves from a wicked Pastor, seeing the People themselves chiefly, have either power to choose Pastors that are worthy, or to refuse those that be unworthy,* Cypr. *Epist.* 68. and tells us plainly, *That this is bottom'd upon the Authority of God: That that is a just and lawful Ordination which is tryed by the judgment and voice of all,* viz. *that fear and obey God.* Of the same mind long after, was *Francis Lambard*, the companion of *Luther* in *Germany*, in the Preface of his Book, entituled, *The Sum of Christianity*, who sayes, *Verily every Parish ought to have his proper Bishop, the which should be chosen by the People, and confirmed by the Commonalty of every Parish, who if they swerve one jot or tittle from the Doctrine of the Gospel of the Kingdom, ought to be deposed by the People; and others more fit, to be elected by them.* And in chap. 5. of the said Book, he professes, *That 'tis the most grievous crime, and by no means to be suffered, that many children of perdition do deprive the People of God of their just Right and Title,* viz. *to chuse them a Pastor. Peter Martyr* in his common places, refers the chusing and election of Ministers to the People as their undoubted Right: To whom we may joyn Mr. *Bullinger*, who sayes, *That the Apostles exercised not Tyranny in the Church, in ordaining Ministers without the consent of the People.* Bullin. Decad. 5. Serm. 4. Tit. 1. 1 Tim. 5. *Gualter* also upon *Acts* 1. 25. saith, *That those that profess the Gospel handle the matter as evil as the* Monks *and* Popish Bishops, *in that they restore not again to the Church the liberty of chusing Ministers, which by Tyranny they took from them.* Of the same mind is *Zanchie, Calvin, Beza, Daneus, Tilenus, Tyndall* (the Martyr) with many others, as Mr. *Fox, Cartwright*, Mr. *Jacob, &c.* We cannot omit the famous Case of the United Brethren of *Bohemia*, who concluding the whole Papacy to be purely Antichristian,

stian; could not allow of the Ordination of their Ministers by any in communion with it, and yet being perswaded of a necessity of continuing that Ordinance in a way of succession, send some to the *Greek* and *Armenian* Churches; who returning with dissatisfaction, they thereupon commit themselves and their cause to God, and chuse Elders from amongst themselves, and by Fasting and Prayer solemnly set them apart to the work of the Preaching of the Gospel. To these many more might be added. The practice pleaded for (as is evident) is as antient as the dayes of the Apostles, and the first election of ordinary New-Testament Officers, continued in the Church till after the dayes of *Constantine*, when Pride and Tyranny soon brought all things into horrible confusion, upon the pretext of Decency and Order; yet in the worst of times have the Witnesses of Christ born their Testimony hereunto. What say our Reverend Fathers and Ministers of the Church of *England* to these things? have they not an equal respect to this Appointment of Christ, as to those before instanc'd in? is there any thing like it almost, practised by them, in this great concern, of separating persons for the preaching of the Gospel of Christ? is not the liberty of the *Brethren* and Churches of Christ, as much as lies in them, wholly disannulled, and broken by them? have they any such call to the Ministry? do they at all value or esteem of it? are they in the practice of the Primitive Church, or of the Reformed Churches of this day, in this matter? is not the print of the feet of the old Strumpet of *Rome*, the bloudy Persecutor of the Saints, the cunning Devisor of a new self-invented and whorish Worship, to be soley found in the paths, they are in this matter traversing? and can such be accounted as the subjects of the Kingdom of Christ, and the real owners of his Authority and Power? To these, many other Institutions of Christ may be added, which they subject not to. What, should I mention

6. That Royal Command of our Soveraign King and Lawgiver, (which the profound, self-philosophically wise, but indeed foolish and unlearned Doctors of this day, wrest, to the countenancing of the disorders and confusion of Antichrist (darkness so gross that it may be felt) that *all things be done decently and in order*, 1 Cor. 14.40. *viz.* that the Saints may propheſie one by one, and ought to admonish, exhort, and build up one another in their most holy Faith. *Rom.* 8. 26. & 12.6. 1 *Cor.* 4.17. & 5.4. & 11.23. *Ephes.* 4.7, 11, 12. 1 *Tim.* 2, 1.

& 3.15. *Jude* 20. 1 *Cor.* 12.7,11. *Mat.* 25. 24. 1 *Pet.* 4. 10, 11. 1 *Cor.* 12.15. & 14. 12,24. *Ephes.* 4.3,7,15,16. *Act.* 2. 42. *Rom.* 15,14. *Eph.* 5.19. *Col.* 3.16. 1 *Thess.* 5.14. 2 *Thess.* 3.15. *Heb.* 3. 13. to which might be added the frequent examples of the Saints, in the Old and New-Testament, 2 *Chron.* 17.7,8,9. *Job* 2.11. *Mal.* 3.16. *Luke* 4.16. *Act.* 13.15. 1 *Cor.* 14. 24 *to* 34. and the practice of the Primitive Church, as witness *Origen* (in his Epist. to *Celsum.*) *Tertullian* (in his Apology) *Justin Martyr* (in his Apology) and many others. Yea,

7. What, should I mention that grand Institution of this Soveraign Lord and Lawgiver, that nothing be offered up to the Father, but what is of his own prescription (Divine and Spiritual, without affectation of Legal shadows, (*Joh.* 4.24.) of worldly pomp, or carnal excellency, 2 *Cor.* 1.12. & 2.17. 1 *Cor.* 2, 12. & 6.13.) 1 *Cor.* 12. 28. *Isa.* 33.22. *Jam.* 4.12. *Mat.* 15.6,9. *Heb.* 8.5. 1 *King.* 13.33. & 12.33. *Jer.* 7.31. *Numb.* 15.39. *Deut.* 12.1, 4, 31. It's evident the present Ministers of *England* conform not to the Orders and Ordinances, Christ, as the great Prophet and Lawgiver to his People, hath appointed them to walk by; and therefore really disown the Kingly and Prophetical Office of Christ.

But perhaps to these things, some may say, *These are but small matters, good men differ amongst themselves herein.*

To which we answer,

1. That they are part of the Instituted Worship of God; the Orders he hath left his Children to conform to, hath already been proved: to say, that any part of the instituted Worship of Christ, *is a small matter*, is no small derogation to the Wisdom of the Lawgiver that gave it forth.

2. What if it should appear, that as *small* as these things seem to be, they are the *great Grounds* of the late Controversies of God, pleaded with Fire and Sword in most of the *European* Kingdoms? this may perhaps a little stay sober persons from so rash a conclusion, that these are *small matters*: A serious review of the late Contests of God in the Nations, with the consideration of the Grounds and Rise of them, will to persons of sobriety, sufficiently evince the truth of the Suggestion.

3. As *small matters* as these have been severely punished by the Lord: he is a jealous God, and stands upon *Punctilio's* (if I may so call

call them) in his Worſhip; hence is that expreſſion, *Ye cannot ſerve the Lord, for he is a jealous God*, Joſh. 24. 19. What ſhould I mention the caſe of *Uzziah*, 2 Chr. 26. 16. of *Corah*, *Dathan* and *Abiram*, Numb. 16. of *Uzzah*, whoſe ſin lay meerly in, whoſe judgment was ſingly upon this foot of account, his not ſeeking the Lord after the due order, 1 *Chron.* 15. 13. God commands that when the Ark was removed, it ſhould be covered by the Prieſts, that no hand touch it, that it be carried upon mens ſhoulders, *Numb.* 4. 11, 15. which Order was violated, when they brought it from the houſe of *Abinadab*, 'twas Uncovered, and upon a Cart, after the manner of the *Egyptians*, 1 Sam. 8. 7. for which breach of Order *Uzzah* is ſtruck dead.

4. As *ſmall matters* as theſe, when once commanded by the Lord, are of that force, as not only to deface the well-being, but to overturn the true-being of the Worſhip of God. Take one pregnant inſtance herein. The Lord commanded the *Iſraelites* by *Moſes*, to bring their Sacrifices to the place that he ſhould chuſe, and offer them there; which in it ſelf was but a circumſtance of place; yet all the Sacrifices offered elſewhere, were a ſtink in the noſtrils of God, and not accounted by him as any Worſhip performed unto him.

5. But the Objection is altogether impertinent; we are not debating the greatneſs of the ſin, but the truth of what is charged upon the preſent Miniſters of *England*: what we have mentioned, are either the Appointments of Chriſt, or they are not; if they are, (as hath been proved) the preſent Miniſters conform to them, or they do not; if they do not (as nothing more ſure) they conform not to the Orders and Ordinances Chriſt hath left his People to walk by, (which is the thing in debate) and therefore really deny his Kingly and Prophetical Office.

As for what is added, *that good men differ amongſt themſelves in this matter*, it's of no more weight than what went before: for, 1. 'Tis not at all to the buſineſs in hand. 2. 'Tis poſſible good men may for a while do that which really enwraps in the bowels of it a denial of the Offices of Chriſt. We ſhall not deny but ſome of the Miniſters of *England* may be ſo in the account of God. 3. That good men differ, is an Argument of their Ignorance and Darkneſs, which though, in ſome caſes it excuſes *a tanto*, yet not *a toto*; it may alter the degree, never the nature of the ſin. 4. 'Tis falſe, that good men preſſing

ſing after Reformation, and the reſtitution of the Worſhip of God according to the Primitive Pattern, do differ touching the ſubſtance of the things inſtanc'd in: Were but the pride and paſſion of mens ſpirits a little more allaied; and they diſentangled more from their ſelfiſh intereſts, a greater harmony would appear amongſt them in theſe matters. But 3ly, as was ſaid, The particulars inſtanc'd in, are commanded by Chriſt, or they are not; if they are (as hath been proved) doth it in the leaſt diſcharge perſons that conform not to them, from the charge they are impleded as guilty, *viz.* Non-conformity to the Laws of Chriſt; that good men differ in theſe matters (*i. e.* ſome good men tranſgreſs the Laws of Chriſt, which is ſure no part of their goodneſs, nor any warrant to juſtifie me, in the doing of what may ſtrengthen their hands in ſuch a Non-conformity)

CHAP. V.

A ſecond Argument demonſtrating, that the preſent Miniſters of England *deny the Prophetical and Kingly Office of Chriſt. That they own, ſubmit and ſubſcribe to Orders and Ordinances that are not of Chriſt's revealing, proved by the induction of* 14 *Particulars. An Objection anſwered. That they own Laws and Inſtitutions, contrary to the Inſtitutions of Chriſt, proved, by the induction of* 10 *Particulars. A* 3*d Argument, proving their denial of the Offices of Chriſt, produced. That there is no other Head of the Church but Chriſt, proved. Objections anſwered.*

THat the Miniſters of *England* deny the Kingly and Prophetical Offices of Chriſt, and therefore are not to be heard, but ſeparated from, hath been aſſerted, and by one Argument, proved, in the foregoing Chapter: To the further evidence whereof, a few things more are to be offered in this.

Argument 2.

Thoſe who own, ſubmit and ſubſcribe to Orders and Ordinances which not only, are not of Chriſt's revealing, but contrary thereunto, do really deny, and oppoſe the Prophetical and Kingly Office of Chriſt. But the preſent Miniſters of *England* do own, ſubmit and ſubſcribe to Orders and Ordinances, that are not only, not of Chriſt's revealing, but contrary thereunto: Therefore.

The

The *major* (or first Proposition) is beyond exception: If an owning, submitting and subscribing to Orders and Ordinances, that are not onely, not of Christ's revealing, but contrary thereunto, be not a denial of his Kingly and Prophetical Office, I must profess, I know not what is. Suppose the Chief Magistrate or Magistrates of a Nation should give forth a Declaration of their will, touching this, or that other concern, were not persons (Non-conformity thereunto (supposing it to be what lies within the verge of their Authority, and power to command, and may righteously be exacted of them, whose Conformity is thereunto required) a silent opposition of their Authority, but should any presume to give forth Laws of their own, without the least stamp of Authority upon them, yea contrary unto the Statutes and Declarations of their Governours, would not all conclude that these persons and their Abettors were guilty of Rebellion against their Rulers, and did really deny the lawfulness of their Authority? This is the present case, if men shall be found traversing paths, in the possession and practice of Orders and Constitutions that are forreign to the Edicts of Christ, yea contrary thereunto, shall we not as rationally conclude that these persons are really opposers of his Soveraign Authority and Government? doubtless so.

'Tis the *minor* (or second Proposition) that may be under suspition amongst some, *viz.* That the present Ministers of *England* (the very best of them) do own, submit and subscribe to Orders and Ordinances, that are not only, not of Christs revealing, but contrary thereunto: In which two things are incumbent upon us to prove.

1. That the present Ministers of *England* do own, submit and subscribe to Orders and Ordinances, that are not of Christ's revealing. This being a charge, as to matter of Fact, the production of a few Particulars, that lie near at hand, for its confirmation, will give it a speedy dispatch.

1. They own, submit and subscribe to the Orders and Offices, of Archbishops, Bishops, Deans, Arch-Deacons, with many others appertaining unto this *Hierarchie*, as Orders needful and necessary in the Church of Christ, and promise subjection and obedience unto them. *Eccles. Canons Can. 7.*

2. They own, and submit (*Can.* 4.) to a Lyturgy, or Prescript form of Worship, devised by men, and imposed solely by their Authority, to which they tie themselves, neither diminishing, nor adding

ding any thing in the matter or form thereof.

3. They own, submit, & engage to conform to all the Orders, Rites and Ceremonies prescribed in the said Book of *Common-Prayer*, (Can. 30.) such as *bowing at the Name of* JESUS, using *the Cross in Baptism, kneeling at the Lord's Supper* (which though we do not, some would say, *smells very strong of the Popish Leven, and is but one peg beneath the adoration of their Breaden-god*) *wearing the Surplice, &c.*

4. They own *that the Office of a Deacon is the first step or degree to the Ministry*, (Can. 32. 76.) *to which they are to submit and subscribe, before they are made Priests.*

5. That *no person be admitted to expound the Scripture, though judged worthy of the Cure of Souls* (as they speak, Can. 49.) *without License from the Bishop thereunto.*

6. *That there be some lawful Ministers, which are no Preachers,* (Can. 49. 57.)

7. *That these unpreaching Ministers* (Can. 57.) *may lawfully administer the Ordinances of Baptisme and the Lord's Supper.*

8. *That persons refusing to have their Children Baptised,* by such dumb Ministers, *or receive the Communion from them, worthily deserve Excommunication if they shall persist herein* (Can. 57.)

9. *That Confirmation by Diocesan Bishops, is an Ordinance of God.* (Can. 60.)

10. *That it appertains to the Office of Ministers to Marry.* (Can. 62.)

11. *That the Bishop of the Diocess may lawfully for a while, suspend a Minister from his Ministry, for refusing to Bury the Dead.* Can. 68.

12. *That it is not lawful for Ministers to preach or administer the Communion in private houses, except in times of necessity.* Can. 71.

13. *That no Minister may lawfully appoint or keep any solemn private Fasts, or be wittingly present at any of them, nor hold any meetings for Sermons, in market Towns or other places; which if he do, and persevere therein, he may lawfully be deposed from his Ministry.* (Can. 72.)

14. *That Ministers ought to be distinguished by their Vestments and Apparel, as Gowns, Hoods, Tippets, Square-Caps, and in their journeys, Cloaks with sleeves* (called Priests Cloaks. Can. 74.) with many more that might be added, to which the Ministers of *England* are to subscribe, and own as agreeable to the Word of God, before their admission into the Ministry according to the 38th *Canon Ecclesiastical*. Are any of these Ordinances and Constitutions of the appointment of Christ?

Christ? when, or where were they instituted by him? that these are posts set by the Lord's posts, and thresholds by his thresholds, (of which the Lord complains, *Ezek.* 43. 8.) who sees not? That the present Ministers of *England* do conform and subscribe hereunto, cannot be denied, and thence an owning subscribing and submitting to Orders and Constitutions that are not of Christs appointment, is evidently evinced.

Object. If it be said, *That though these Canons, and Constitutions owned by the Ministers of* England, *be not* [illegible], *to be found in the Scripture of the Institution of Christ in so many words, yet by consequence they may rationally be deduced from thence: As where it is commanded,* That all things be done decently and in order, 1 *Cor.* 14. 40. *which 'tis the duty of the Church to make Rules and Constitutions about, which when it hath done, it is the duty of every Son thereof, to own, or subject to, without questioning its Authority.*

Ans. That there is any thing of moment in this Objection, though their *Achilles* in this matter, and that which they are upon every turn producing, is easily demonstrated. The whole of it being built upon as uncertain principles, yea upon as notoriously false suppositions, as ever objection in so weighty a case was built upon.

1. 'Tis supposed, that Christ hath not determined in the Scripture, how the Affairs of his House should be managed with decency and order, as well as commanded that they be so; which is, 1. No small derogation to the perfection of the Scriptures. 2. To the Wisdom and Faithfulness of Christ, debasing of him herein, below *Moses*, though the Scripture in this respect prefers him before him. 3. Diametrically opposite to the Scripture instanc'd in, which stands as a two-edged Sword to cut the throat of their cause, in its approaches thereto for shelter: Of which take this brief account; The Apostle having in the beginning of the chapter, prest the Church of *Corinth, to follow after Spiritual Gifts, but especially that they might prophecy*; the liberty of the Saints therein being fully asserted, and several directions thereabout given, he condemns their disorderly practise, in respect of this important Duty and Priviledge, *ver.* 26. and gives direction touching its regular performance; and this he doth, first, generally, *ver.* 26. *Let all things be done to edifying*, which with a little alteration he re-presses, *ver.* 40. *Let all things be done decently and in order.* Secondly, Particularly, by telling them

how they ought to manage this affair, in a way of *Decency*, *Order* and *Edification*; wherein several Rules are comprized, too long to be here insisted on, as in cases of *speaking in an unknown Tongue*, ver. 27, 28. of *prophesying by two or three*, ver. 29, 30. of the *duties of Women* with respect thereunto, ver. 34, 35. that from hence a power invested in the Church for the binding of the consciences of men, touching ceremonies in Worship, should be regularly deduced, is the first-born of improbabilities and absurdities. 1. *Paul* speaking by an infallible Spirit of Prophecy, advises the Church of *Corinth*, *that all things be done decently and in order*; therefore persons that have not, pretend not to such a Spirit, may of their own heads bind our consciences by Laws and Rules of their own in the service of God. 2. *Paul* doth not onely tell them, *that all things ought to be done decently and in order*, but discovers to them, *wherein that Decency and Order lies*; therefore the Church hath power to determine in this matter, are such *Non-sequiturs* as will not in hast be made good. But let this be granted, suppose that 'tis the priviledge and duty of the Church to make Laws and Constitutions, for the binding of the consciences of men in matters of Decency and Order; this Church herein is bounded by the Scripture, or it is not: If it be † bounded by the Scripture, then when it hath no prescription therein, for its commands, its not to be obeyed, and so we are where we were before, that Decency and Order is to be determined by the Scripture: If it be not bounded therby, then whatever Ceremonies it introduceth, not directly contrary thereunto, they must be subjected to; which how fair an inlet it is to the whole *Farago* of *Popish Inventions*, who sees not? yet were this also yielded them, they were never a jot nearer the mark aimed at, except it can be proved, that supposing a power of introducing Ceremonies to be invested in the Church, thence a power for the institution of new Orders and Ordinances, the introducing of *Heathenish*, *Jewish* and superstitious practices in the Worship of God, may be evinced: And yet should all this be yeelded them, none of which will they be able to prove to the

† Learned *Maccovius in loc. com. cap.* 83. *p.* 851. sayes, *Leges secundum quas judicare debent rectores Ecclesiæ sunt leges in verbo Dei prescriptæ.* The Laws he tells you by which the Governours of the Church are to judge, are such as are prescribed in the Word of GOD.

the worlds end; how will they manifeſt, thoſe Lordly Commands and Conſtitutions are the Conſtitutions of a truly-conſtituted Church of Chriſt, (a ſtrong ſuppoſition hereof is the πρωτον ψευδος of the preſent Objection:) and yet fail they in the making good their ground herein: who ſees not that their plea hitherto impleaded, ſinks of it ſelf? what is it then they mean by the Church, whoſe νυεμα δοξης, we are without diſputing to ſubject to? is it the National Church of *England*? But where find they any National-Church of the inſtitution of Chriſt, in the Oeconomie of the Goſpel? how prove they that the Church of *England* is ſo? Yet ſhould this alſo be granted, where are the Conſtitutions and Laws of this Church, that we may pay the homage to them as is meet? when was it aſſembled επι το αυτο in the ſame place together, in its ſeveral Members freely to debate, (1 *Cor.* 11. 20. & 14. 23.) and † determine what Laws and Conſtitutions were fit to be obſerved by them? If it be ſaid, That this is not requiſit, it is enough that it be aſſembled in its ſeveral Officers, or ſuch as ſhall be choſen by their Officers, whoſe Laws every Member is bound to be obedient to. We anſwer, But theſe Officers are the Church, or they are not; if they are not (as there is nothing more ſure) I owe no ſubjection to their Laws or Conſtitutions, it being pleaded that 'tis the Church that hath only power in this matter: if they are the Church, let them by one Scripture prove they are ſo; or, where the true Officers of a true Church are ſo called, and as *Nonius* ſaith out of *Nevius* to them,

——*Dum vivebo fidelis ero.*

† *Maccovius in loc. com. append. de Adi. p.* 861. ſayes, *Conditio tertia quæ requiritur in adiaphoris eſt hæc, quod hæc non debeant introduci in Eccleſiam, niſi communi conſenſu Eccleſiæ*, Acts 15. *Things indifferent*, he tells you, *ought not to be introduced into the Church, but by the common conſent thereof, according to* Acts 15.

Yet except this alſo be yeelded them, there is nothing of moment in the Objection produced: It remaineth therefore that the preſent Miniſters of *England*, ſubmit, own, and ſubſcribe to, Laws and Conſtitutions, that are not, in any ſenſe, of Chriſt's revealing, and therefore oppoſe the Kingly & Prophetical Office of Chriſt. But this is not all.

2dly. The preſent Miniſters of *England* do own, ſubmit, and ſubſcribe to Laws, Conſtitutions and Ordinances, that are contrary to

the Revelation of Christ, whence an opposition to the Kingly and Prophetical Office of Christ may rationally be concluded. This also by the induction of a few particular instances, will be evinced beyond exception.

They own and acknowledge,

1. That there may be other Arch-Bishops, and Lord-Bishops in the Church of Christ, besides himself: which is contrary to 1 *Pet.* 5.3. 1 *Cor.*12.5. *Eph.*4.5. *Heb.*3.1. *Luk.*22.25,26.

2. That men may, and ought to be made Ministers, only by these Lord-Bishops: which is contrary to *Heb.* 5.4. *Joh.*10.1,7. & 13.20. & 14.6. *Act.*14.23. with 6.3,5.

3. That Prelates, their Chancellors and Officers, have power from Christ to cast out of the Church of God; contrary to *Mat.* 18.16,17. 1 *Cor.*5.4.

4. That the Office of Suffragans, Deans, Canons, Petty-Canons, Prebendaries, Queristers, Organists, Arch-deacons, Commissaries, Officials, Parsons, Vicars and Curats, are lawful and necessary to be had in the Church: evidently contrary to 1 *Cor.*12.18,28. *Rom.* 12.7. *Eph.*4.11. The Officers instituted by Christ are sufficient for the edification and perfecting of the Saints, till they all come unto a perfect man, unto the measure of the stature of the fulness of Christ, *ver.*12,13. in what sense the fore-mentioned, being not one of them of the institution of Christ, may be owned as lawful or necessary, without an high contempt of the Wisdom and Soveraignty of Christ, cannot by such dull persons, as my self, be conjectured. That any others see them any way useful to the Church of Christ, may be imputed to such a sharp-sightedness as was that of *Caius Caligula*, to whom, when he enquired of *Vitellius*, whether he saw him not imbracing the Moon? 'twas answered,

Solis (Domine) vobis Dis licet sic invicem videre.

5. That the Office of Deacons in the Church, is to be imployed in publick Praying, Administration of Baptism, and Preaching, if licensed by the Bishop thereunto. Contrary to *Act.*6.2. *Eph.*4.11.

6. That the Ordinance of *Breaking Bread*, or the *Sacrament of the Lords Supper*, may be administred to one alone; as to a sick man ready to dye: which is diametrically opposit to the nature and institution of that Ordinance, 1 *Cor.*10.16. & 11.33. *Mat.* 26.26. *Act.*2.42. & 20.7.

7. That

7. That a preſcript form of words in Prayer, a ceremonious, pompous Worſhip, deviſed by Man, and abuſed to Idolatry, is according to the will of God, and may lawfully be uſed under the New-Teſtament-diſpenſation; contrary to *Mat.* 15. 9. & 28. 20. *John* 4. 23. *Deut.* 12. 32. *Jer.* 51. 26. *Rom.* 8. 26. 1 *Cor.* 14. 15.

8. That wicked and ungodly perſons, and their Seed, are lawfull Members of the Church, and if they conſent not willingly to be ſo, they may be compell'd thereunto: contrary to *Pſal.* 110. 3. *Act.* 2. 40, 41, 47. & 19. 9. 2 *Cor.* 6. 14, 17. & 9. 13.

9. That Women may adminiſter the *Sacrament of Baptiſm*: contrary to 1 *Cor.* 14. 34. 1 *Tim.* 2. 12. *Matth.* 28. 18, 19, 20. *Epheſ* 4. 11.

10. *That the Lord's Supper is to be received kneeling*, which is directly oppoſit to the practice of Chriſt, in the firſt inſtitution thereof, *Mark* 14. 18, 22, 23. and poſitive precept, as being what hath an appearance of evil in it (being a geſture uſed by the *Papiſts* in the adoration of their *Breaden-god*) 1 Theſ. 5. 22. as alſo to the practiſe of the Churches of Chriſt for ſeveral hundred years after, to the time of the invention and introduction of the Popiſh *Breaden-god*. Not to mention its contrariety to the judgment and practiſe of moſt of the reformed Churches (if not all) at this day. What ſhould I mention the Conſtitutions and Canons before pointed to, wherein 'tis forbidden to any to preach, not licenſed by the Biſhops thereunto, to Marry, or eat Fleſh at certain times, with many more of the like nature; all directly contrary to the Soveraign Edicts of Chriſt, and ſome of them evident characters of the laſt dayes Apoſtates, 1 *Tim.* 4. 3. *from whom* Saints are warned by the Lord, *to turn aſide*, ver. 5. Theſe we have produced, carry an undeniable evidence with them, that the preſent Miniſters of *England* do own, ſubmit and ſubſcribe to Orders and Ordinances, that are contrary to the revelation of Chriſt, and therefore deny his Propheticall and Kingly Office. To all that hath hitherto been offered in this matter, we ſhall yet adde, as a further demonſtration of the truth we are in the diſquiſition of,

Argument 3.

Thoſe that acknowledge another Head over the Church beſide Chriſt, deny his Prophetical and Kingly Office: but the preſent Miſters of *England* do own and acknowledge another Head over the Church beſide Chriſt: Therefore.

If

If the assertion of another King in *England*, that as the Head thereof, hath power of making and giving forth Laws to the free-born subjects therein, be a denyal of his Kingly Authority (as no doubt it is) the *major* (or first Proposition) cannot be denied. If Christ be the alone King of his Church (as such) he is its alone Head & Lawgiver: If he hath not by any Statute-Law established, any other Headship in and over his Church, to act in the holy things of God, from and under him, besides himself; who sees not the assertion of such an Headship, carries with it a contempt and denial of his Authority? if there be any such Headship of the institution of Christ, let us know when and where it was instituted; whether such a Dominion and Soveraignty over the Subjects of his Kingdom, with respect to Worship, be granted by them to any of the Sons of men, absolutely, or conditionally: if the first, then must the Church (it seems) be governed by persons, casting off the Yoak of Christ, trampling upon his Royal Commands and Edicts: for so it's possible, it may fall out those that attain this Headship may do; as it's evident many Popes of *Rome* (the great Pretenders hereunto) have done. If the second, let one *iota* be produced from the Scripture, of the institution of such an Headship, with the conditions annexed thereunto, and we shall be so far from denying of it, that we shall chearfully pay, whatever respect, homage, or duty by the Laws of God or man, may righteously be expected from us. But this will not, we humbly conceive, in hast be performed; and that because,

1. The Scripture makes mention of no other Head, in, and over the Church, but Christ, *Eph.* 1. 22. & 5. 23, 29. 2 *Cor.* 11. 2.

2. If there be any other Head, he must be either within, or without the Church: The latter will not be affirmed; Christ had not sure so little respect unto his Flock, as to appoint Wolves and Lions to be their Governours and Guides in matters Ecclesiastical, nor can the former; for all in the Church, are Brethren, have no dominion or authority over each others Faith or Conscience, *Luke* 22. 25.

3. If any other be Head of the Church but Christ, then is the Church the Body of some others, besides Christ; but this is absurd, and false, not to say impious and blasphemous.

4. There was no Head of the Church in the Apostles dayes, but Christ.

5. If any be Head of the Church beside Christ, they either have their

their Headſhip, from an original right ſeated in themſelves, or by donation from Chriſt. To aſſert the firſt, were no leſs than blaſphemy; if the ſecond, let them ſhew, when, and where, and how they came to be inveſted in ſuch a right, and this controverſie will be at an end.

6. He that is aſſerted in Scripture to be the Head of the Church, is ſaid to govern, feed, and nouriſh it to Eternal life; is her Spouſe and Husband, 2 *Cor.* 11. 2. In which ſenſe, none of the ſons of men, one or other, can be the Head thereof; and yet of any other Head, the Scripture is wholly ſilent. But of this matter thus far. It cannot by any ſober perſon be denied, but an owning of a viſible Head over the Church, having power of making and giving forth Laws, with reſpect to Worſhip, (ſuch an Headſhip not being of the Inſtitution of Chriſt) muſt needs be a denial of his Soveraign Authority and Power. That the preſent Miniſters of *England* do own and ſubmit to ſuch an Headſhip, is undeniable: witneſs their Subſcription, Oath, Conformity in Worſhip, to Laws and Edicts, made and given forth by the ſons of men, as Heads and Governours of the Church; which are not onely forraign to, but (as hath been already demonſtrated) lift up themſelves in oppoſition againſt the Royal Inſtitutions of Chriſt. This being matter of fact, the Individuals charged herewith, muſt either acquit themſelves, by a denial of what they are impleaded as guilty, or prove that what they do, is not criminous, but lawful to be done. The former being too notoriouſly known to admit of a denial: 'tis the latter muſt be inſiſted on: what is therein offered, is nextly to be conſidered. This is that ſome ſay,

Obj. 1. *That they acknowledge another Head beſides Chriſt, cannot indeed be denied: but the Headſhip owned and acknowledged by them, is an Headſhip only under Chriſt.* To which we anſwer:

Anſw. 1. But this Headſhip is either of Chriſt's Appointment, or 'tis not; if it be, let it be ſhewn where it was inſtituted by him, and (as we ſaid) this controverſie is at an end: if it be not, the Aſſertion of ſuch an Headſhip, even in ſubordination to Chriſt over his Churches as ſuch, hinders not but perſons owning, ſubmitting thereunto, are guilty of denying the Kingly Office of Chriſt. 2. The Headſhip pleaded for by the Church of *Rome* is no other. 3. 'Tis not ſo as is pretended, they own an Headſhip that is not in all things ſubordinate to Chriſt, having a Law-making and Law-giving Power touching Inſtitutions of Worſhip, that never came into his heart, are flatly againſt

against his Appointments, as hath been proved. 4. One Head in subordination to another, doth as really make the Body a Monster, as two heads conjoyned. If it be said,

Obj. 2. *That the Kings of Israel were the Heads, successively, of the then Church; and therefore a visible Headship over the Churches of Christ, in the New-Testament is lawful.*

We answer, 1. That betwixt the Oeconomy of the Law and Gospel, there is a vast disproportion; many things were lawful in that day, which to do, or subject to now, were no less than a denial of Christ come in the flesh. 2. The Kings of *Israel* were Types of Christ. 3. That the Kings of *Israel* were Heads of the Church, is false. God was its alone Head and King. Hence their Historian saith, their Government was Θεοκρατία, and when they would needs choose a King, God said, *they rejected him*, to whom even, as to their Political Head, a Sicle was paid yearly as a Tribute, called, *The Sicle of the Sanctuary*. True indeed, as they were a Political Body, they had visible Political Governours, who when they ceased, their Polity was at an end; but that these had any Headship over them, to make any Laws, introduce Constitutions of their own framing in matters relating to Worship, will never be proved.

CHAP. VI.

A fifth Argument against hearing of the present Ministers of England, *advanced. That they have the characters of false Prophets upon them, manifested in* 15 *Particulars.*

Argument 5.

THose who have the characters and properties of *false Prophets* and *Priests* upon them, are not to be heard, but separated from: But the present Ministers of *England* have the characters and properties of false Prophets and Priests upon them. Therefore.

The *major* (or first Proposition) stands upon too firm a *basis*, to be quickly removed: nor will any attempt so to do, Christ having charged his to beware of such, *Mat.* 7. 15. to take heed that none deceive them, *Mat.* 24. 4, 5, 23, 24, 25. not to believe every spirit, but to try the spirits, because many false Prophets are gone out in the world, 1 *Joh.* 4. 1. not to receive such into their houses, 2 *John* 10, 11. to watch against them, *Act.* 20. 29, 30, 31. with much more that might be said (if needful) for its confirmation, is a sufficient evidence

of

of the truth thereof. But herein the parties litigant are at a perfect agreement.

'Tis the *minor* Propoſition that is judged by ſome to come ſhort of a ſufficient ſubſtraction, *viz.* That the preſent Miniſters of *England* have the properties and characters of falſe Prophets and Prieſts upon them. This we doubt not, by a ſerious obſervation of the characters are given of ſuch in the Scriptures by the Holy-Ghoſt, will to any ordinary underſtanding be made exceeding perſpicuous and evident. The ſignal Characters of whom are,

1. *That they run before they are ſent*, Jer. 23. 21. That a Miſſion from the Lord is of the eſſence of a lawful Miniſtry, that whoever wants ſuch a Miſſion, is no Officer of Chriſt, but a falſe Prophet, and Miniſter of Antichriſt, may hence rationally, at leaſt by way of analogy, be deduced, is evident. Which alſo exactly accords with what is aſſerted by the Apoſtle, *Rom.* 10. 15. That the preſent Miniſters of *England* want ſuch a Miſſion, hath already been demonſtrated, and we ſhall not *actum agere*. In a word, when it ſhall be proved, that they have received their Authority from Chriſt, either immediatly or mediatly, from any rightly conſtituted Church of Chriſt, or by ſucceſſion from the Church in the Wilderneſs, we ſhall acknowledge them to be the Miniſters of Chriſt, and look upon our ſelves as obliged to pay them all the honour and duty, that as ſuch, we are charged in Scripture to do: But if they have nothing elſe to plead for themſelves but what is uſually inſtanced in by them, a ſucceſſion from the Church of *Rome*: That Apoſtate Church having loſt her Churchſhip, and therewith, all lawful power for the ſending forth Officers into the Churches of Chriſt, we ſhall not fear to ſay, That they are ſuch as are characterized here by the Prophet, perſons that run before they are ſent.

2. *That they commit Adultery and walk in Lies*, Jer. 23. 14. Which none as I ever yet met with, interpret literally of corporal Whoredome and Adultery, but myſtically of ſpirituall Adultery, a departure from the pure Wayes and Inſtitutions of the Lord in Worſhip, to the *Devices & Inventions of men (a ſin uſually in the Scripture expreſſed, for the nature and greatneſs of it, under that notion, *Jer.* 3. 8. *Ezek.* 23. 37. *Rev.* 2. 22. which is alſo in

**In an old Tranſlation of the New-Teſtament, dedicated to* Edward *the 6th, the Author thereof in his Notes on* Mat. 21. *ſays, They which in their Miniſtry and Preaching do otherwiſe than God hath commanded them, are no true Diſciples of Chriſt.*

Scripture called a *Lye*, *Isa.* 28. 15. *Amos* 2. 4. *John* 8. 44. The whole Worſhip of Antichriſt being patch'd up with ſuch dirty Inventions, is ſo called, 2 *Theſſ.* 2. 11.) That this character alſo doth rightly appertain unto the preſent Miniſters of *England*, the beſt of whom, do in the ſence of the Spirit, in the forecited Scripture, commit Adultery, and walk in lies, hath already been proved (and more hereunto ſhall afterwards be ſpoken) ['twere well if upon ſome of them it had not a literal accompliſhment] which of the Inſtitutions of Chriſt have they not mixed with their inventions? From how many have they gone a whoring? Is not a great part of their Worſhip drops of the Whores *Cup* of *Fornication*, and ſhreds of the great lye of Antichriſt? who that hath ſoberly and unbiaſſedly conſidered of theſe things, but muſt acknowledge it?

3. *That they ſtrengthen the hands of evil-doers, that none doth return from his wickedneſs*, Jer. 23. 14. That the preſent Miniſters of *England*, really do ſo, is capable of an ocular demonſtration: perhaps they do in their Sermons reprove ſin, thunder out the Judgments of God againſt tranſgreſſors of his Law, as much as any; but alas! what is this, to condemn them in the ſtate wherein they ſtand, without repentance, to the pit of Hell in the Pulpit; and by and by to *Saint* them in the Chancel, and tell them there, without exception, that the Body of Chriſt was broken for them, his Blood ſhed for them? Oh how many millions of ſouls are and have been hereby hardened to their own undoing, and had their hands ſtrengthened in wickedneſs? what ſhould I mention their admiſſion of the Children of all to Baptiſm, without exception, their owning them as Church-members, yea, die they never ſo wickedly, as Brethren, of whoſe *joyful Reſurrection* they profeſs they have *a ſure and certain hope*; thereby proclaiming their undoubted perſwaſion, that they are a People in covenant with God? not to take notice of the terrible reflections, and uncharitable cenſures are publickly by them paſt upon men truly fearing God, becauſe they cannot conform to them: How deſperately are the hands of the wicked hereby ſtrengthned? So that none indeed doth return from his wickedneſs: How rare a thing is it to hear of one ſoul that is brought over to God by all their preaching? ſo that viſibly that Judgment of God ſeems to be upon them, *ver.* 32. *therefore they ſhall not at all profit this People.*

4. *That they propheſie* placentia, *ſmooth things, according to the deſires*

sirits, tempers and lusts of men, to the pleasing of whom they addict themselves, Jer. 6. 14. and 27. 9. Ezek. 13. 10, 11. and 22. 28. What visible lineaments of such a frame of spirit, are drawn upon the faces of that Generation of men, concerning whom we are now discoursing? Have they not been of all others (I am now speaking of such as are look'd upon by Professors, as men of the greatest parts and holiness) the most ready to strike in with, preach up, and plead for what was most suitable unto the spirits of such, upon whom they have had a dependance: 'Twere indeed well for them, could they in their present standing and practise acquit themselves from that sore crime, of *seeking to please men*, which if they do, they cannot be the Servants of Christ, *Gal.* 1. 10.

5. *That they are greedy Dogs, that can never have enough, and look every man for his gain from his quarter*, Isa. 56. 11. *seeking and serving themselves in their Ministration* Ezek. 13. 19. Mich. 3. 5, 11. That herein there is a perfect harmony betwixt these *false Prophets* and the present Ministers of *England*, cannot be denied: What means else their frequent *Calls*, from places of less, to places of greater value; their gaping and greedy desires after preferment; the vexations they put poor men to, that cannot in conscience put into their mouths, preparing War against them?

In a Translation of the N. T. dedicated to *Edw.* 6th the Authour of the Notes on chap. 10. sayes, *We must preach the Truth without any respect of reward or gaines. They therefore that preach for their bellies sake or preach after the prescript of man-- are not the Disciples of Christ.*

6. *That they sadden the hearts of the Righteous*, Ezek. 13. 22. What need I turn aside to make application of this to the Prophets of this day? who that is serious, doth not experiment the truth thereof in his own soul? to see the Name and Ordinances of God prophaned, the Ceremonies and Inventions of man subjected unto, by such as pretend to be Ministers of Christ, would make an heart of stone to bleed; much more those whose hearts are made tender by the Lord. Those of our Brethren that as yet attend upon their Ministry, will tell us, *they are troubled at their Compliance and Conformity*— all that look in the least after Reformation, say, *they could wish it were otherwise*; so that this character also is visibly upon them.

7. *That they mix the Word of God with their* * *Dreams*, Jer. 23. 25, 29. So do the present Ministers of *England*, as hath been proved.

8. *That they come in Sheeps cloathing, having the horns of a Lamb, but are inwardly ravening Wolves, and speak like Dragons* (i. e. pretend to the *Holineſs* and *Meekneſs* of Chriſt, and Saints, but are inwardly full of *Raven* and *Cruelty*, yea terrible in their *Edicts* and *Laws*, ſtirring up & making uſe of the Powers of the world, to perſecute, kill & deſtroy the Saints) *Mat.* 7. 15. *Rev.* 13. 11. (which *ſecond Beaſt* is no other than the *falſe Prophet*, mentioned *Rev.* 19. 20. as might eaſily be demonſtrated.) As face anſwers face in a Glaſs, ſo do the preſent Miniſters of *England* the *Falſe Prophets* there ſpoken of. Are not all the Perſecutions, Impriſonments, Slaughters and Butcheries of the Children of God, that the *firſt Beaſt* hath exerciſed upon the Saints for this 1260 years, to be charged upon this Generation of men? yea, who do more eagerly preſs a rigid Conformity (not only contrary to the Kings Declaration from *Breda*, and others ſince publiſhed by him, but alſo (as is thought) to his natural temper, and the inclination and bent of his ſpirit) though to the infringing of the Liberty, the Baniſhment, the taking away of the Lives of the Saints, who love Truth and Peace, and humbly beg, *That they may be ſuffered for the Tribute they pay* (as in the Dominion of the *Grand Seignior* they are) *in quietneſs to ſerve God according to their perſwaſions.*

9. *That they put no difference betwixt the Holy and Prophane*, Ezek. 22. 26. Do not even the Miniſters of *England* the ſame? Are not *All* their *dear Brethren and Siſters*, living and dead, though Drunkards, Swearers, Adulterers and Adultereſſes? &c. Are not, as was ſaid, the Children of them all admitted to the Font, and they themſelves to the Lord's Table? Is not the Childrens meat frequently given by them unto Dogs, and the holy Ordinances proſtituted to be polluted by the wotſt of men?

10. *That they exerciſe not pity to the weak, broken, ſcattered Sheep of Chriſt, nor ſhew bowels in their recovery, but with Force and Cruelty rule over them*, Ezek. 34. 4. One would think the former part of the chapter

* *The Notes on* Matth. 28. *in the foreſaid Tranſlation are, Here do all Preachers learn what they ſhould teach; nothing elſe but God's Word; nothing elſe but that the Lord hath commanded them: Not their own Dreams and Inventions.*

chapter, were rather an History of what is practised by the false Shepherds of this day, than otherwise: so perfect an Agreement is there betwixt their practice, and this Prophecy of the Lord. They tell us 'tis our weakness and distemper that we conform not to their Worship; that we are persons gone astray: We profess to them, that we would not give way to Spiritual distempers, nor stray one step from the wayes of God might we but know it; we would thank any to convince us of our mistakes, and reduce us to the true Sheepfold, if we are gone astray: Do they seek after us; in a spirit of tenderness labour to convince us, and carry us in their bosoms, like tender Shepherds to the true Fold? what less? with force and cruelty they rule over us, threaten us with Excommunications, Imprisonments, Banishments, dispoiling us of what God hath graciously given us, yea, condemning us to Death: in all which (through the Grace of God) we can rejoyce, though they thereby abundantly demonstrate, that they are the successors of the false Shepherds here spoken of. What should I mention,

11. *That they come up out of the Earth*, Rev. 13, 11. are raised up by men of earthly spirits and principles.

12. *That they exercise the power of the first Beast*, or make use of the Civil Power for their supportment, *ver.* 13.

13. *That they make an Image to the Beast*, *v.* 14, 15. (*i. e.* erect an Ecclesiastical State of Government, in a proportionableness to, and resemblance of the Civil State.)

14. *That they compel all under the penalty of Death, to worship or bow down to this Image of the Beast*, (or Ecclesiastical Government, in its Courts, Canons, Laws, and Ceremonies devised by it) *v.* 15.

15. *That they compel all to receive a mark, either in their right-hands or foreheads*; secretly or openly, one way or other to acknowledge subjection unto this Beast, without which they may neither buy nor sell, being cut off from the Church, by their Excommunications, for their stubbornness, *v.* 16, 17. All which *Characters* of the *second Beast* (or false Prophet) he that runs may reade upon the present Hierarchy and Ministry of *England*. It remaineth then that the present Ministers of *England* have the Characters and Properties of the false Prophets and Priests upon them, and therefore are not to be heard, but separated from.

CHAP.

CHAP. VII.

A sixth Argument against hearing the present Ministers of England, *proposed. Of the several sorts of Idolatry, that the Ministers of* England *are hereof guilty, proved. An Objection answered. That the present Ministers act in Divine things by vertue of a power received from Idolaters, offer up a Worship abused to Idolatry, with the Rites and Ceremonies of Idolaters. That the Romish Church are Idolaters. Objections answered.*

Argument 6.

THose that are guilty of Idolatry, Saints may not have communion with (much less own them as their Teachers) but ought to separate from them: But the present Ministers of *England* are Idolaters. Therefore,

The *Major* (or first Proposition) will not be denied, because bottom'd upon express Commands from Christ, 1 *Cor.* 5. 11. & 10. 14. 2 *Cor.* 6. 14, 18. Before we descend to the confirmation of the *Minor* (or second Proposition) we shall crave leave to premise; That Idolatry may be considered under a threefold notion. 1. Most gross and absurd Idolatry, when the creature is worshipped terminatively; this * few are guilty of, the *Israelites* of old worshipped not the Calf terminatively, but God in it; therefore they are said to proclaim a Feast to Jehovah, *Exod.* 32. 5. 2dly, Somewhat more refined Idolatry (*viz.* in respect of what we but now instanc'd in) when we offer up any worship or homage, proper and due to God only, before any creature, as the *Medium* or Representative of God: Such was the Idolatry of *Israel* in the Golden-Calf, Brazen-Serpent, &c. Of this are the Synagogue of *Rome*, amongst all the combinations of men in the world, most eminently guilty. To this Head may be added, 1. The ascription of the Godhead to any creature, as to *Herod*, Acts 12. 22. 2. The ascription of the Properties of the Godhead to any creature. 3. The worshipping of God in any other way than what he hath prescribed: which all that write upon the second Commandment say, is the Idolatry

* *Rab. M. Maimonides de Idolat.* 8. 2, 3, &c. *Observes that never any Idolater was so silly as to think that an Idol of wood, stone or metal, was a God that made the Heavens and Earth, but through them all Idolaters intend to worship God.*

latry therein forbidden. 4. The Oblation of Worſhip or Service to God, that hath been offered up to Idols, for which there is no preſcription in the Scripture. 3dly. Moſt refined Idolatry, when the heart goes forth in deſires after any thing beyond what is limited by the Lord, or truſts and relies on any creature on this ſide God.

In the firſt ſenſe, there are (as was ſaid) few or no Idolaters in the world: the *Papiſts* come as near thereunto as any, praying to the Croſs, the Virgin *Mary*, Saints, Angels, *&c.* expreſly affirming, that the Virgin *Mary* may be worſhipped with that worſhip, which they call *Cultus Latria*, which yet they ſay is due only to God.

In the laſt ſenſe there are none but at one time or other may be ſaid to be Idolaters; the hearts of the beſt of men too too often going forth too far in deſires after, and ſecret dependance upon, things beneath the Lord: which yet they are watching and warring againſt, waiting and longing for the day, in which they ſhall be compleatly ſwallowed up in the will of God. 'Tis in reſpect of the ſecond particular, before inſtanc'd in, that we aſſert the preſent Miniſters of *England* to be Idolaters: to the proof whereof we now addreſs our ſelves.

Argument 1.

Thoſe that worſhip the true God in any other way than he hath ſaid he will be worſhipped in, and is preſcribed by him, are Idolaters: But the preſent Miniſters of *England* worſhip the true God in another way, than he hath ſaid he will be worſhiped in, and is preſcribed by him. Therefore.

The *Major* (or firſt Propoſition) is evident, from this ſingle Conſideration: To worſhip the true God through falſe *mediums* is Idolatry, ſuch as ſo worſhip him are Idolaters; (this muſt be ſo, or elſe there is little or no Idolatry in the world, nor ever was: The *Athenians* (and other Gentiles) worſhipped the true God, for they worſhipped him whom *Paul* declared to them, even that God that made the world, *Acts* 17.23,24. yet none doubts but they were Idolaters, which they cannot be charged with upon any other account, than their worſhipping the true God through falſe *mediums*.) But to worſhip God in any other way than what is of his own preſcription, is to worſhip him through a falſe *medium*. Therefore ſo to worſhip him is Idolatry, and they that ſo worſhip him are Idolaters.

The *Minor* (or ſecond Propoſition) *viz.* That the preſent Miniſters of

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Argument 6.

THose that are guilty of Idolatry, Saints may not have communion with (much less own them as their Teachers) but ought to separate from them: But the present Ministers of *England* are Idolaters. Therefore,

The *Mayor* (or first Proposition) will not be denied, because bottom'd upon express Commands from Christ, 1 *Cor.* 5. 11. & 10. 14. 2 *Cor.* 6. 14, 18. Before we descend to the confirmation of the *Minor* (or second Proposition) we shall crave leave to premise; That Idolatry may be considered under a threefold notion. 1. Most gross and absurd Idolatry, when the creature is worshipped terminatively; this * few are guilty of, the *Israelites* of old worshipped not the Calf terminatively, but God in it; therefore they are said to proclaim a Feast to Jehovah, *Exod.* 32. 5. 2dly, Somewhat more refined Idolatry (*viz.* in respect of what we but now instanc'd in) when we offer up any worship or homage, proper and due to God only, before any creature, as the *Mediam* or Representative of God; Such was the Idolatry of *Israel* in the Golden-Calf, Brazen-Serpent, &c. Of this are the Synagogue of *Rome*, amongst all the combinations of men in the world, most eminently guilty. To this Head may be added, 1. The ascription of the Godhead to any creature, as to *Herod*, Acts 12. 22. 2. The ascription of the Properties of the Godhead to any creature. 3. The worshipping of God in any other way than what he hath prescribed: which all that write upon the second Commandment say, is the Idolatry

* *Rab. M. Maimonides de Idolat.* 8. 2, 3, &c. *Observes that never any Idolater was so silly as to think that an Idol of wood, stone, or mettal, was a God that made the Heavens and Earth, but through them all Idolaters intend to worship God.*

latry therein forbidden. 4. The Oblation of Worſhip or Service to God, that hath been offered up to Idols, for which there is no preſcription in the Scripture. 3dly. Moſt refined Idolatry, when the heart goes forth in deſires after any thing beyond what is limited by the Lord, or truſts and relies on any creature on this ſide God.

In the firſt ſenſe, there are (as was ſaid) few or no Idolaters in the world: the *Papiſts* come as near thereunto as any, praying to the Croſs, the Virgin *Mary*, Saints, Angels, *&c.* expreſly affirming, that the Virgin *Mary* may be worſhipped with that worſhip, which they call *Cultus Latriæ*, which yet they ſay is due only to God.

In the laſt ſenſe there are none but at one time or other may be ſaid to be Idolaters; the hearts of the beſt of men too too often going forth too far in deſires after, and ſecret dependance upon, things beneath the Lord: which yet they are watching and warring againſt, waiting and longing for the day, in which they ſhall be compleatly ſwallowed up in the will of God. 'Tis in reſpect of the ſecond particular, before inſtanc'd in, that we aſſert the preſent Miniſters of *England* to be Idolaters: to the proof whereof we now addreſs our ſelves.

Argument 1.

Thoſe that worſhip the true God in any other way than he hath ſaid he will be worſhipped in, and is preſcribed by him, are Idolaters: But the preſent Miniſters of *England* worſhip the true God in another way, than he hath ſaid he will be worſhiped in, and is preſcribed by him. Therefore.

The *Major* (or firſt Propoſition) is evident, from this ſingle Conſideration: To worſhip the true God through falſe *mediums* is Idolatry, ſuch as ſo worſhip him are Idolaters; (this muſt be ſo, or elſe there is little or no Idolatry in the world, nor ever was: The *Athenians* (and other Gentiles) worſhipped the true God, for they worſhipped him whom *Paul* declared to them, even that God that made the world, *Acts* 17.23,24. yet none doubts but they were Idolaters, which they cannot be charged with upon any other account, than their worſhipping the true God through falſe *mediums*.) But to worſhip God in any other way than what is of his own preſcription, is to worſhip him through a falſe *medium*. Therefore ſo to worſhip him is Idolatry, and they that ſo worſhip him are Idolaters.

The *Minor* (or ſecond Propoſition) *viz.* That the preſent Miniſters

of

of *England*, worſhip the true God in another way than he hath ſaid he will be worſhipped in, and is preſcribed by him, is that which is denied by ſome; but the truth thereof, we doubt not, will to the unprejudiced Reader be beyond exception evident, from the enſuing demonſtration, *Viz.*

Thoſe that worſhip God after the way of the *Common-Prayer-Book*, worſhip him in another way, than that he hath ſaid he will be worſhipped in, and is preſcribed by him: But the preſent Miniſters of *England* worſhip God after the way of the *Common-Prayer-Book*: Therefore.

The *Minor* (or ſecond Propoſition) cannot be denied, their ſubſcription before they are admitted to the Miniſtry, together with their daily and conſtant practice, are ſufficient evidences hereof.

As for the *Major* Propoſition, That to worſhip God after the way of the *Common-Prayer-Book*, is to worſhip him in a way that is not of his Appointment. 1. Let any ſhew, when, and where, ſuch a ſtinted-form of Service was appointed by Chriſt, and this part of the controverſie is at an end: ſure we are, there are not the leaſt footſteps of ſuch a way of Worſhip to be found in the New-Teſtament, no, not in the whole Book of God (whatever is pretended by ſome touching Lyturgies (in the ſenſe we are ſpeaking) amongſt the people of the *Jews*;) no, nor yet was there any ſuch a way of worſhip thought of, much leſs impoſed, in the firſt and purer times of the Goſpel, for ſeveral centuries of years, after the dayes of Chriſt and his Apoſtles. In the Epiſtles of the Church of *Smyrna* (about the Martyrdom of *Polycarpus*) and of the Churches of *Vienna* and *Lyons* (concerning their Perſecution) in the Epiſtle of *Clemens* (or the Church of *Rome*) to the Church of *Corinth*, in the Writings of *Ignatius*, *Juſtin Martyr*, *Clemens*, *Tertullian*, *Origen*, *Cyprian*, and their contemporaries, there is not only an utter ſilence of ſuch a thing, but Aſſertions wholly *adverſa*, and oppoſit thereunto. *Tertullian* ſayes expreſly, *Illuc ſuffi-cientes Chriſtiani, manibus expanſis, quia innocuis, capite nudo, quia non erubeſcimus, denique ſine monitore, quia de pectore oramus. Apol. cap.* 30. The *Chriſtians* in thoſe dayes (he tells us) looking towards *Heaven* (not on their *Common-Prayer-Books*) with their hands ſpread abroad, *&c.* prayed to God without a *Monitor*, becauſe from their hearts. And in ſeveral places he teſtifies, that they praiſed God in a way of Prayer and Thankſgiving according to their abilities. Indeed *Claudius de Sainctes* and *Pamelius* (two Popiſh Divines) tell us of Lyturgies

gies composed by the Apostles, *James*, *Peter*, and *Mark*: Of *Peter's* and *Mark's* Cardinal *Bellarmine* himself, not only takes no particular notice, but upon the matter condemns them, as *suppositious and spurious*: which that they are, is abundantly demonstrated by learned *Morney*, and no more need be added thereunto: There are some also fathered upon *Basil*, *Chrysostome* and *Ambrose*, but as these lived about the years 372, 381, 382, in which time many corruptions had crept into the Churches of Christ, so the spuriousness thereof, as being falsly fathered upon the persons whose names they bear, may easily be demonstrated: 'Tis already done to our hands by learned *Morney*, in his Book *De Missâ*, l. 1. chap. 6. *Durantus* himself (the great *Lyturgy-munger*) acknowledges, *That neither Christ nor his Apostles, used any prescribed Forms, but the Lord's Prayer and the Creed* (that *they used these*, he sayes, but proves not, nor will it ever be proved to the worlds end) That about the year 380. *Theodosius* (the Church being rent by Heresies,) intreated Pope *Damasus* (at whose election, though the contest was betwixt him and *Ursinus*, a Deacon of the Church, there were not fewer than one hundred thirty seven persons slain) *that some Ecclesiastical Office might be made*, which was accordingly done by *Hierome*, and approved by Pope *Damasus*, and made a Rule. The unlikelihood of this latter part of the Story is manifest: *Theodosius* was too well acquainted with the Spirit of Prayer, than to go about any such thing; had he judged it necessary, having assembled the great Council of *Constantinople*, wherein were not less than an hundred and fifty persons convened; Is it probable this good man *Theodosius*, would in so momentous a concern, rather consult with one single person, than such an Assembly as were by his Authority met together? and yet should this be granted, it would not from hence appear, that at this time there was any *Lyturgy* devised and imposed, all that is pretended to be done by *Hierome*, was the appointing an Order for the reading of the Scriptures, which is another thing to the imposition of Forms of Prayer in Worship. There is one passage in *Socrates* his *Ecclesiastical History*, l. 5. c. 21. who lived about the year 430. that carrying an undeniable evidence with it that at that time there were no Lyturgies, we cannot pass over in silence, 'tis this: Κεφάλαιον μέντοι πάντων ἁπλῶς, εὑρεῖν παρὰ πάσαις θρησκείαις τὸ αὐτὸ μὴ συμφωνούσας τοῖς τὰ αὐτὰ; wherein he tells us, *that among all the Christians in that age, scarce two were to be found that used the same words*

in Prayer. Not to vse the *Reader* in this disquisition; Though one part of the *Lyturgy* was not long after introduced by one Pope, and another part by another, yet till *Gregories* time (who to the honour of *Lyturgies* be it spoken, was the very worst of all the Bishops of *Rome* that preceded him) *viz.* about the year 600. was there any considerable use, or any imposing of them? Yea till the time of Pope *Hadrian* (which was about the year 800. was it not (as I find) by publick Authority imposed: Then indeed the Emperour *Charles* the Great being moved thereunto by the foresaid *Hadrian*) by his Civil Authority commands *the use of a Lyturgy* (viz. *Gregories Lyturgy*, as is thought) to which he compels his Ministers by Threats and Punishments; the usual attendancies and support of *Lyturgyes* ever since their production in the world.

The sum is, That in as much as first, it cannot be proved (the contrary being most manifest in the Scripture) that any *Lyturgy* was enjoyned by Christ or his Apostles, or in use in the first Churches planted by them. 2dly, It is evident that for the first four hundred years and more after Christ, there was no *Lyturgy* framed, nor any by solemn Authority imposed, to the year eight hundred; it follows undeniably from hence, That to worship God in the way of a *Lyturgy*, or stinted Forms of Prayer, is to worship him in a way that is not of his appointment. To which we adde,

2. That Worship which is an obstruction of any positive duty charged by Christ, to be performed by the Saints, is not a Worship that is of his appointment. But this is undeniably true of the *Common-Prayer-Book-Worship*: Therefore.

That *Christ* did upon his Ascention *give unto his Church, Officers*, as signal characters of his *Love* to, and *Care* of it, will not be denied, *Ephes.* 4. 11. is an evidence hereof beyond exception. That to these Officers *He gave Gifts* and Qualifications, every way suiting the imployment which he call'd them forth unto, cannot without a most horrid advance against the Wisdome, Faithfulness, Love and Care of Christ towards the Beloved of his Soul, be gainsayed. That he not onely expects, but solemnly charges upon these Officers, *an improvement of the Gifts bestowed upon them, for the edification of his Body*, is evidently comprized, and very frequently remarked in the Scripture, 2 *Tim.* 1. 6. 1 *Cor.* 12. 7. *Ephes.* 4. 11. *Prov.* 17. 16. *Luke* 19. 20. To imagin after all this, that any Worship should be of the

the institution of Christ, that should shut out of doors as unnecessary, the exercise of the Gifts given by him, to be made use of in the solemn discharge of the Worship of his House, is such an imputation of folly to him, as may not be charged upon any person of an ordinary capacity or understanding: Yet this is righteously to be imputed to him (*absit Blasphemia*) if the *Common-Prayer-Book-Worship*, be a Worship of his appointment: The exercise of the Gift of Prayer (to mention no more) being wholly excluded hereby. Nor will it in the least take off the weight of this Argument to say, *that liberty is granted for the exercise of this Gift before and after Sermon:* For

1. The whole Worship of God may according to these mens principles, be discharged without any Sermon at all; and its manifest, it is frequently so, at one time or other, in most of the Assemblies of *England*.

2. Those their Prayers are also bounded and limited by the 55th *Canon* of the Constitutions and Canons Ecclesiastical.

3. We had alwayes thought that Christ having given Gifts unto men, did require the use of those Gifts at all times, when ever persons were called to the performance of that Service for which they were designedly given by him, by vertue of the forementioned Precepts. When Christ hath given a Gift of Prayer unto his Children, and charged them to *stir up the Gift given, and not to napkin their Talent*, we had verily thought, that when ever they had been called forth to the performance of that duty, he did really intend and expect, that they should be found in the exercise of the Gift given, and see as yet no reason to change our apprehensions in this matter.

But 3dly. The *Common-Prayer-Book-Worship*, is a Worship of which we find no footsteps in the Scripture (nor in some centuries of years after Christ) as hath already been demonstrated: Whence it follows, that 'tis a Worship of *pure humane invention*, which is not onely not of Christ's appointment, but contrary to the very nature of instituted Worship (as is proved in our first Argument) and to very many Precepts of the Lord in the Scripture, *Exod.* 20.4,5. *Deut.* 4.2. & 12.32. *Prov.* 30.16. *Jer.* 7.31. *Mat.* 15.9,13. *Mark* 7.7,8. *Rev.* 22.18. The mind of God in which Scriptures we have exemplified, *Lev.* 10.1,2,3,4. *Josh.* 22.10. &c. *Judg.* 8.24. 2 *King.* 16.11. 1 *Chron.* 15.13.

4. That Worship which is not necessary for the edification, comfort or preservation of the Saints in the Faith and Unity of the Gospel

spel, is not of the institution of Christ. But such is the Worship of the *Common-Prayer-Book*: Therefore,

The *Major* (or first Proposition) will not be denied. The Lord Jesus having freed his Disciples from all obligations to the Ceremonies of the Law, instituted nothing *de novo*, but what he knew to be necessary (at least would be so by vertue of his institution) for the ends assigned; which was the great aim of Christ in all Gospel-Administrations, *Ephes.* 4. 7, 10 13, *Col.* 2. 19. *Acts* 9. 31. *Rom.* 14. 14, 15. 1 *Cor.* 10. 23. *and* 14. 3, 4, 5, 12, 26. 2 *Cor.* 12. 10. 1 *Tim.* 1. 4.

That the *Common-Prayer-Book-Worship* is not necessary for the edification, comfort or preservation of the Saints in the Faith and Unity of the Gospel (whatever is pretended by its admirers) might many wayes be demonstrated. Take one pregnant instance instead of all, that will make it exceeding manifest. The Churches of Christ for the first four centuries of years, and more, after his Ascention, knew not any thing of such a Worship (as hath been already demonstrated; not to mention the Reformed Churches at this day, to whom it is as a polluted, accursed, abominable thing) yet, than those first and purer Churches, for Light, Consolation, truth of Doctrine, & Gospel-Union, hitherto there hath not been any extant in the world, more Famous, or Excellent, no nor by many degrees comparable to them. But we shall not further prosecute this Argument; enough hath been said to demonstrate that the *Common-Prayer-Book-Worship* is not of the appointment of the Lord: Therefore such as worship him in the way thereof, worship him in a way that is not of his prescription. If the former, notwithstanding all that hath been said, be scrupled by any, we refer them to Tracts written by *Smectymnuus*, *V. Powel*, to a Treatise entituled, *A Discourse concerning the interest of words in Prayer*, by *H. D. M. A. the Common-Prayer-Book unmasked*, as also to a Treatise lately published, by a Learned (but nameless) Author, entituled, *A Discourse concerning Lyturgyes and their imposition*: In which that matter is industriously and largely debated.

Object. If to what hath hitherto been proposed, it be said, *That the Lyturgie or Common-Prayer-Book is no essential part of Worship, but meerly circumstantial: Praying, 'tis true, is part of Worship, but praying in this or that Form is not so, but meerly a circumstance thereof: And therefore, though it be true, that the present Ministers of* England

worship

worship God after the way of the Common-Prayer-Book, yet it follows not, that they worship him after a way that is not of his appointment. To this we answer;

1. That many things are strenuously supposed, as the *basis* upon which the weight of this Objection is laid, which the Framers thereof knowing to be *no easie* task to demonstrate, do earnestly *beg* us to grant unto them: Which being matters of greater moment than many are aware of, we shall not part with on such easie terms. 'Tis supposed, first, That there are some things in the instituted Worship of Christ, that are meerly circumstances thereof, as such. Secondly, That it is lawful for Saints to pray in a Form. Thirdly, That Forms of Prayer imposed, are but meet circumstances of Worship, and no essential parts thereof. Fourthly, That Circumstances of Worship, as such, are not determined by the Lord in the Scripture, but left to the wills of men, to determine therein as they shall judge meet. All unproved. Of the last we have already spoken, and shall not here reassume the debate thereof. Touching the first, That there are some things in the instituted Worship of Christ, that are meerly Circumstances thereof, as such, we crave liberty to deny, which till the proof thereof be attempted, may suffice. Circumstances in the Worship of Christ attending Religious Actions, as actions, we grant; but Circumstances of Worship, as such, will never be proved: To infer that because time and place, with sundry things of the like nature, are Circumstances in Worship, therefore there are Circumstances of Worship as such, is frivolous: Those things being the attendments of religious Actions, common to any civil actions of the like nature to be performed by the sons of men; no action to be managed by a Community, can be orderly performed by them, without such an assignment of time and place: Publick Prayer being so to be managed as a religious Action, hath the Circumstances before mentioned attending it, and so it would, were it a meer civil action to be performed by a Community, though it related not at all to the Worship of God.

2. That 'tis lawful for Saints to pray in a Form (*i. e.* to tie themselves to a Written stinted form of words in prayer) is not yet proved, nor like to be, 'tis too large a field for us to enter into, nor is it needful to do so till it be proved, That to pray in the form of the Common-Prayer-Book, or imposed devised Lyturgies is so: yet *in transitu*, we crave leave humbly to offer, that to pray in a form, as before

fore explained, is altogether unlawful, being, 1. A quenching of the Spirit of Prayer. 2dly, A rendring useless the donation of the Spirit, as a Spirit of Prayer, unto the Children of God. 3dly, Directly opposit unto the many positive Precepts of Christ, before instanc'd in, of stirring up the gift given to us of God, improving the talents he hath been graciously pleased to entrust us withal. 4thly, If it be lawful for Saints to pray in a form, 'tis lawful either because they have not the Spirit, or that having the Spirit, he is not sufficient help to them in their approaches to God: If the first, they are not Saints, *Rom.* 8. 9. to assert the second, is little less than Blasphemy, besides its direct opposition to *Rom.* 8. 26. As for the third, *viz.* that Forms of Prayer imposed, are but meer Circumstances of Worship, and not parts thereof, it cannot be proved. The contrary thereunto is evident; That which is made *so* the condition of an Action, that without it the Action is not to be done, is not a Circumstance of it, but such an Adjunct as is a necessary part thereof: But Forms of Prayer imposed, are so made by that their Imposition. Therefore, *&c.*

Sacrificing of old on the Altar at the Tabernacle and Temple, was part of the Worship of God; that they were to perform this Worship only, at those places, being once commanded, was not a Circumstance of that Worship, but as real an essential part thereof, as sacrificing was. The case is the same here; Prayer is commanded, so is the use of these Prayers, which are as really by vertue of that Command, make alike parts of Worship. But,

2dly, That the *Liturgy* or Common-Prayer-Book, is no essential part of Worship, is utterly denied by the present Ministers of *England*, who make it not only a part, but the principal part (to which Preaching must give place, and be omitted, if they have not time for both) yea, the *whole* of the Worship of God, which being performed, they suppose they have served him acceptably, without more ado; and if omitted, whatever else is done, God is not worshipped at all.

And thus far of the first Argument, for the demonstration of what we are in the disquisition of, *viz.* That the present Ministers of *England* are Idolaters: The sum whereof is this, Those that worship God in any other way than he hath said he will be worshipped in, and is prescribed by him, are Idolaters; But the present Ministers of *England* worship God in another way than he hath said he will be wor-

worshipped in, and is prescribed by him, (*viz.* in the way of the Common-Prayer-Book, which that it is not of Divine Prescription, hath been demonstrated) Therefore——. To which we add,

Argument 2.

Those who act in the holy things of God, by vertue of an Office-Power received from Idolaters, and offer up to him, a Worship meerly of humane composition, once abused to Idolatry, with the Modes and Rites of Idolaters, are guilty of the sin of Idolatry: But the present Ministers of *England* act in the holy things of God, by vertue of an Office-Power received from Idolaters, and offer up to him a Worship meerly of humane composition, once abused to Idolatry with the Modes and Rites of Idolaters. Therefore——.

The *Major* (or first Proposition) carrying a brightness along with it, sufficient to lead any one into the belief of the truth thereof, one would think might be taken for granted. Two things are asserted therein.

1. That such as act in the holy things of God, by vertue of an Office-Power received from Idolaters, are themselves such (at least in respect of that their Office-Power so received by them.) That *Jeroboam's* Priests were all of them Idolaters we suppose will not be denied: Supposing some one or more to Act in the Worship of God by vertue of an Office-Power received from them, were these to be accounted in that respect, Idolaters? it seemeth so: nor can there be the least pretence of reason to the contrary: Certainly such as act by vertue of Authority committed to them, in matters Civil, from Rebels, are equally guilty of Rebellion, as those from whom they derive that their Authority. The case is here the same.

2. That such as offer up to God a Worship meerly of humane composition, once abused to Idolatry with the Modes and Rites of Idolaters, are Idolaters: If these be not such, I must profess I know not who are. That there are few, or none, that worship the creature terminative, will not be denied, the most of Idolaters in the world are such, upon the account of their worshipping the true God through *Mediums* of their own devising, with Rites and Modes that never entered into the heart of God to prescribe. To assert that any should symbolize with Idolaters herein (who are solely upon this foot of account such) and not be guilty of the sin of Idolatry, is absurd and irrational. The *Major* Proposition then (as was said) may be

taken

taken for granted. Such as act in the holy things of God by vertue of an Office-Power received from Idolaters, and offer up to God a Worship meerly of humane compositon, once abused to Idolatry, are Idolaters. Whether this be true of the present Ministers of *England*, is in the next place to be considered; of which briefly.

1. That the *Romish Church* (so called) are Idolaters, their Worship, in the complex thereof, Idolatry; will not (we suppose) be denied by any that call themselves *Protestants*, the most learned of whom have assented and proved it so to be. If any of our Reverend Fathers are of another mind, we would entreat them to construe to themselves a Copy or two of Verses, composed by Persons of Eminency in that Combination of men, and then give us their second thoughts, which are usually better than the first.

Thus some of them,

O felix Puerpera,
Nostra pians Scelera,
Jure Matris Impera
Redemptori.

VVherein the Virgin *Mary* is not only prayed unto, but Christ in his Exalted state is subjected to her Authority; which is not only a spice of Idolatry, but also some of the most horrid Blasphemy imaginable. Their praying to Images, Adoration of Saints, *&c.* is known. Take a taste hereof in the ensuing Instances; thus then they speak:

O Crux spes unica, *Hoc passionis tempore,*
Auge piis constantiam *Reisq; dona veniam.*

In which the Cross it self is invocated, as their only Hope, to bestow pardon upon the guilty, patience and constancy upon the Godly. And who comes not in the least short hereof, for Blasphemy and Idolatry. *Bonarous* the Jesuite, *Lib. 3. Amphitrial. Honor. 3. cap. ult. ad Divinam Hallensem, & Puerum Jesum*, saith as followeth:

Thomas de Aquino 3a parte Sum: Quest. 25. Arti: sayes, Sequitur, quod eadem reverentia exhibeatur imagini Christi, & ipsi Christo, cum ergo Christus adoratur adoratione latriæ, conse-

Hæreo hæc inter meditans, interque cruorem,
Inter delicias uberis, & lateris.
Et dico (si forte oculos super ubera tendo)
Diva parens mammæ gaudia pósco tuæ.
Sed dico (si deinde oculos in vulnera verto)
O Jesu lateris gaudia malo tui.
Rem scio prensabo si fas erit ubera dextrâ,
Lævâ prensabo vulnera si dabitur.

Lac

Lac matris miſcere volo, cum ſanguine nati,
Non poſſum antidoto nobiliore frui.
Vulnera reſtituant turpem, ulceribus mendicum,
Teſta cui ſaniem radere ſola poteſt.
Ubera reficient *Iſmaelem* ſitientem,
Quem *Sara* non patitur, quem neq; nutrit *Agar*.
Iſta mihi ad peſtem, procul & procul, expungendam,
Iſta mihi ad longas evaliturа febres.
Ira vomit flammas ſumatq; libidinis *Ætna*,
Suffocare queo ſanguine lacte queo.
Livor inexpleta rubigine ſævit in artus
Detergere queo lacte, cruore queo.
Vanus honos me perpetua, prurigine tentat,
Exſaturare queo ſanguine lacte queo.
Ergo parens, & nate meis advertite, votis,
Lac peto, depereo ſanguinem, utrumq; volo.
O ſitio tamen! O vocem ſitis intercludit.
Natæ cruore ſitim comprime, lacte parens.
Dic matri, meus hic ſitit optima mater,
Vis e fonte tuo promere; deq; meo.
Die nato, tuus his frater, mi mellee fili
Captivus monſtrat vincula, lytron habes.
Ergo Redemptorem monſtra te jure vocari,
Ubera ſi reliquis divitiora geris.
O quando lactabor ab ubere vulnere paſcar,
Deliciiſq; fruar, mamma, latuſq; tuis.

quæ ſit, quod ejus imago ſit adoratione latriæ adoranda.

The Image of Chriſt, he tells you, *is to be worſhiped with the ſame worſhip, that Chriſt is.* Yea, *Bellarmine de Imag. cap.* 21. ſays, *Imagines Chriſti, & Sanctorum venerandæ ſunt, non ſolum per accidens, & impropriè, ſed etiam per ſe, & propriè, ita ut ipſæ terminent venerationem, ut in ſe conſiderantur, & non ſolem, vicem gerunt exemplaris.*

In which he aſſerts, what I had thought had not bin own'd by any Idolater in the world, *viz. That Images are to be worſhipped, not as the repreſentatives of the Deity, &c. and* per accidens, *but properly and* per ſe, *ſo as that they terminate the Worſhip.*

To which might be added as ſecond hereunto, the blaſphemous poetry of *Franciſcus de Mendoza, in viridario utriuſq; eruditionis*, lib. 2. Prob. 2. The uſual aſcription of *Laus Deo, Virginiq; matri Mariæ*, in the cloſe of their writings; in which, Divine honour with God is aſcribed to the Virgin *Mary*, is known to all: Any ordinary Reader knows where to furniſh himſelf with many more inſtances of the like nature, equalizing, if not exceeding in expreſſion the greateſt Idolaters that ever were in the world. We judge it not neceſſary to ſtand longer upon this matter, 'tis beyond exception evident, that that Aſſembly of men that are uſually known, by the name of the

Church of Rome are Idolaters: If there be any such in the world, they are so.

2. That the present Ministers of *England* act by vertue of an Office-Power, from this Combination and Assembly of Idolaters, they themselves will not deny: Succession from hence being one of the best pleas they have for the justification of their Ministry: (which when they have proved, that ever the Lord Jesus did entrust an Assembly of the greatest Murderers, Adulterers and Idolaters in the world, with any power for the sending forth Officers to act in the Holy Things of God, to, and for the *Church*, his *Spouse*, will be admitted, but this they shall never be able to do) So hugely importunate are some of them herein, that they are not ashamed to ask us, why Ordination may not be received from the Church (so called) of *Rome*, as well as the Scripture? To which we shall onely say, that when it is proved that we received the Scripture from that Apostate Church, by vertue of any Authority thereof, as such, somewhat of moment may be admitted in that enquiry, but this will never be done. 'Tis true, the Bible was kept among the People in those parts where the Pope prevaileth, yet followeth it not from hence that we received it from their Authority, as Ordination is received; if we did, why did we not keep it, as delivered from them to us, in the vulgar Latine? so that of these things there is not the same reason! It will not then be denied, but the present Ministers of *England* act in the holy things of God, by vertue of an Office-Power received by Succession from the Church of *Rome*, and so from Idolaters (that Church being eminently so, as hath been proved.)

3. Nor can it be denied, but they offer up to God a Worship meerly of *Humane Composition* (as the Common-Prayer-Book-Worship hath been proved to be) once abused to Idolatry, with the Modes and Rites of Idolaters. That the Common-Prayer-Book-Worship is a VVorship that was once abused to Idolatry, being the VVorship of that Church, whose VVorship (at least in the complex thereof) is so, cannot, with the least pretence of Reason, be denied. That the *whole* of it is derived from, and taken out of the Pope's *Portuis*, as are the Common-Prayers out of the *Breviary*; the Administration of the Sacraments, Burial, Matrimony, Visitation of the Sick, out of the *Ritual*, or Book of Rites: The Consecration of the Lord's Supper, Collects, Epistles, Gospels, out of the *Mass-Book*: The Ordination of Arch-Bishops,

Biſhops, Biſhops, and Prieſts, out of the *Romane Pontifical*, hath been aſſerted and proved by many. Which might be evidenced (if needful) beyond exception, not onely by comparing the one with the other, but alſo from the offer was made by Pope *Pius* the 4th, and *Gregory* the 13th, to Q. *Elizabeth*, to *confirm the Engliſh Lyturgy*, which did it not ſymbolize with the Service of the Church of *Rome*, they would not have done. Yea, when the ſaid Queen was interdicted by the Popes *Bull*, Secretary *Walſingham* procures two intelligencers from the Pope, who ſeeing the Service of *London* and *Canterbury* in the Pomp thereof, wonder *that their Lord, the Pope, ſhould be ſo unadviſed, as to interdict a Prince, whoſe Servive and Ceremonies did ſo ſymbolize with his own*: When they come to *Rome*, they ſatisfie the Pope, *That they ſaw no Service, Ceremonies, or Orders in* England, *but might very well ſerve in Rome*; upon which the *Bull* was recalled. Not to mention what we have already minded, *viz.* the *Teſtimony* of King *Edward* the 6th and his Council; witneſſing *the Engliſh Service to be the ſame, and no other but the old, the ſelf-ſame words in Engliſh that were in Latine* (which was the worſhip of *England* and *Rome*, in Queen *Maries* dayes) it's evident, that the preſent Miniſters of *England* offer up a Worſhip to God, once abuſed to Idolatry. That they do this with the Rites, Ceremonies and Modes * of Idolaters (*viz.* ſuch as are in uſe in that Idolatrous Church of *Rome*) needs not many words to demonſtrate; what elſe is the Prieſts change of Voice; Poſture and Place in Worſhip enjoyned them? not to mention their *Holy Veſtmentes, Bowings, Cringings, Candles, Altars, &c.* all of which as it's known, owe their original unto the appointments thereof. It remaineth, That the preſent Miniſters of *England*, acting in the Holy Things of God, by vertue of an Office-Power received from Idolaters, and offering up to him a Worſhip meerly of humane compoſition, once abuſed to Idolatry with the Rites and Modes of Idolaters, are deeply guilty of the ſin of Idolatry. To which we adde,

* *Maccovius loc. com. append. de adiaph. p.* 860. ſaith, *Non licet mutuari, aut retinere res aut ritus Sacros Idololatrarum ſive Ethnicorum ſive Pontificiorum, &c. etſi in ſe res fuerint adia Phoræ quia vitandam eſſe omnem conformitatem cum Idololatris docemur.* Lev. 19.4,27. and 21.5. Deut. 14.1.

Argument 3.

Adoration in, by, or before a creature *respectivè*, or with relation to the creature, is Idolatry; such as so adore, or worship God are Idolaters. But the present Ministers of *England*, do adore or worship God, in, by, or before a creature *respectivè*, or with relation to the creature: Therefore.

The *major* (or first proposition) being generally owned by *Protestants*, it being the very same *maxime* they make use of, and stop the mouth of the *Papists* with, in the point of adoring God mediately by the creature, we shall not stand upon the proof of it: None that know what they say, will deny it.

The *minor* Proposition (*viz.* That the present Ministers of *England* do adore, or worship God, in, by, or before the creature *respectivè*, or with relation to the creature) will receive a quick dispatch: Not to mention their bowing and cringing at the *Altar*: That † they kneel at the receiving of the Sacrament is known, that they with their Communicants should do so, is enjoyned by their Church, That their so doing is an adoration, or worshipping of God before the creature *respectivè*, or with relation to the creature, is too manifest to admit of a denial: Nothing being more certain than that the Elements are the *objectum significativè à quo*, or the motive of their kneeling, which if they were not there, they would not do.

† *Didoclavius* p. 755. saith, *Genuflectere non modo excludit ritus institutionis, sed etiam præceptum secundum de vitandâ Idololatriâ multis modis violat*; which *Maccovius* assents to, *loc. com. p.* 861.

Object. To what hath been hitherto offered in this matter, if it be said, *That the charging the present Ministers of* England *with Idolatry, is exceeding harsh, and that which is an argument of a very unchristian, and censorious spirit.* Though this makes nothing to the enervating of what hath been offered, yet we answer,

1. That many words of Christ himself, were accounted *hard sayings*, and not to be *born*, and that by such Hearers as were once his Admirers, and did with seeming-great affection attend upon his Ministry: That such poor worms as we should be recharged herewith, is no great marvel, it is enough for the Disciple to be as his Master.

2dly,

2dly, We have in this matter ſaid nothing, but what is *in Thoſe*, over and over aſſerted, by moſt or all Proteſtant VVriters, upon the ſecond Commandment: who aſſert fully, that the † worſhipping God in a way not preſcribed by him, is Idolatry; ſuch as do ſo, are Idolaters: with our application hereof unto the preſent Miniſters of *England*, if they are guilty (as that they are, hath been abundantly demonſtrated) why ſhould any be offended? To ſpeak Truth, when our ſilence would be prejudicial to the ſouls of our Brethren, methinks ſhould not be accounted unchriſtian or cenſorious.

But 3dly, What would theſe Objectors have ſaid to *Tertullian*, (that renowned Servant and VVitneſs of the Lord Jeſus in his day) who is by far more nice in this point of Idolaty, than we have declared our ſelves to be; He in his Book *De Idololatria*, chargeth ſuch as make Statues or Images, build or adorn Idols Temples, (though it were their trade) Aſtrologers, Schoolmaſters, (that name the names of Idols, making honorable mention of them in their Orations) ſuch as keep holy-dayes, dedicated to Idolatrous ſervice, as their *Saturnalia* (in the ſtead

† *Calvin, Perkins, Ames, Maccovius, Altingius, Wendeline. Paræus, Explicat. Cate. p. 3. Q. 96. p. 528.* ſaith, *Quid poſtulat ſecundum præceptum? Reſte Deum nullâ imagine, aut figurâ exprimamus neve ullâ alia ratione eum colamus, quam quâ ſe in ſuo verbo coli præcepit*, 1 Sam. 15. 23. Deut. 12. 30. Mat. 15. 9. And afterwards he addeth, *Huic ſecundo Præcepto contraria ſunt ea, quæ vero cultui divino adverſantur. 1. Idololatria, qua eſt cultus numinis fictitius, aut ſuperſtitioſus. Sunt autem Idololatriæ duæ ſpecies, præcipuæ: una craſſior, cum fictitium numen colitur —— hac ſpecies prohibetur in imo præcepto, & aliquâ ex parte, in tertio: altera eſt ſubtilior, cum: verus Deus coli fingitur, ſed error in genere cultus, hoc eſt, cum vero Deo cultus fingitur præſtari, aliquo opere, quod ipſe non præcepit hac ſpecies Idololatriæ, hoc præcepto propriè damnatur, & nominatur* ἐθελοθρησκεία, *ſive ſuperſtitio.*

And pag. 529. *Qui peccant contra ſecundum præceptum, peccant & contra primum, quia qui Deum aliter colunt, atque vult coli, illi fingunt Deum aliter effectum, atque eſt, hoc eſt alium Deum: Ita non Deum, ſed cerebri ſui commentum, quod ſic affectum eſſe ſibi perſuadent, colunt —— fingere alium Dei cultum, eſt aliam Dei voluntatem, proinde & alium Deum fingere, &c.*

of which, is the time with us called *Christmass*) &c. such as adorned their Gates, Posts, Houses after the Pagan manner at Festivals, with Lawrel, Ivy, &c. as sympolizing with Idolaters: yet sure we are, he could not justly be charged with an unchristian or censorious spirit. If it be further said,

Obj. 2. *But what shall we judge of* Latimer, Ridley, Hooper, *and many other famous Witnesses and Martyrs of Christ, who worshipped God after the same way of Worship that these do now? were they also Idolaters? how could they be saved then, when the Scripture sayes, that* no Idolater shall inherit the Kingdom of God, *and we do not find that they repented hereof?* To this we answer.

1. That the persons instanc'd in, were eminent Witnesses of Jesus Christ in their day (whose very Names are in our nostrils as sweet Perfume) we readily grant, and would be loth to speak one word to abate of that just esteem is due to their Names and Testimony for Christ.

2dly, That they are now with Christ, and shall come with him, and sit upon Thrones to judge their unjust Judges in the day appointed thereunto, we have not the least scruple.

But 3dly, they were but men encompassed about with many infirmities; that they were guilty of the sin of Idolatry, cannot (from what hath been said herein it's evident) be denied.

Yet, 1. They were in that day but just peeping out of the Gates of *Babylon*, beginning to arise and shake themselves out of the dust of the Abominations of the great Whore; and 'tis no wonder if some of the filth of her Fornications did cleave to them. 2. They worshipped God in sincerity according to the light he was pleased in that day to communicate, and God accepted of them in Christ, granting to them a general Repentance for those Iniquities they saw not to be so, knew not themselves guilty of. Which is all we shall at present say hereunto. The intelligent Reader knows that these things are not of any moment for the invalidating of what hath been offered upon this subject. Thus far of this eighth Argument, The present Ministers of *England* are guilty of Idolatry; therefore 'tis the duty of Saints not to hear, but separate from them.

CHAP.

CHAP. VIII.

A 7th Argument against hearing the present Ministers of England. *'Tis an offence, grief, and cause of stumbling to the Saints, proved. Two Objections answered. The nature of Scandal given. An eighth Argument proposed to consideration. The various wayes of partaking with others in their sin, considered. That hearing the present Ministers, is a partaking with them in their sin, proved.*

Argument 7.

IT is not lawful for Saints to do any thing, for the doing whereof, there is no positive Precept in the Scripture, that is an Offence, Grief, Scandal and cause of stumbling to their Brethren: But the hearing the present Ministers of *England* (as there is no positive Precept in the Scripture for it, so it) is an Offence, Grief, Scandal and cause of stumbling to the Brethren. Therefore—

The *Major* (or first Proposition) is bottom'd upon expres Precepts in the Scripture, *Rom.* 14. 13, 15, 20. 1 *Cor.* 8. 9, 13. and 10. 24.

The *Minor* (or second Proposition) consists of two parts.

1. That for hearing the present Ministers of *England*, there is no positive warrant in the Scripture; if there be, let it be produced, and this Controversie is at an end: The contrary thereunto, hath all along been manifest in this present Discourse. It cannot enter into our hearts, to imagin, that the Lord Jesus having institured Officers of his own, for the management of Affairs in his House, should ordain, that any of his Houshold should attend upon the Ministry of such as are not of his institution (as hath been abundantly demonstrated touching the present Ministers of *England*, that they are not) nor is it by many, pleaded as their duty so to do; but onely as their Liberty, which they judge they may, or they may not do, without sin.

2. That for the Saints (such as are visibly so, profess themselves to be such) to hear the present Ministers of *England*, is an Offence, Grief, Scandal and occasion of stumbling to their Brethren. This is too evident to be denied, to how many thousands in *England* for whom (those that as yet attend upon the present Ministry thereof, dare not but think) Christ dyed, is the practise of some herein, a

Grief

Grief, Scandal and occaſion of Stumbling? Their groans and tears, alone, and together upon this foot of account, will better demonſtrate the truth hereof, than our words can. Yea, how many poor ſouls have been drawn, by reaſon of the practiſe of ſome Leading Brethren in this matter, againſt the checks of their own conſciences, to a Conformity herein, to their after-grief and wounding? Upon whoſe doors 'tis to be feared (and we wiſh they would in the fear of God lay it to heart) may be written, *THE BLOOD OF SOULS.* If it be ſaid,

Object. *That there is a twofold Scandal,* 1. Scandalum acceptum, *a Scandal, or Offence taken.* 2. Scandalum datum, *a Scandal or Offence given. In reſpect of the former, poſſibly many may be offended at their practiſe in the matter treated of, and ſo would ſome or other whatever is done by them: 'Tis impoſſible but Offences ſhould come, that there is any juſt Offence given by them, herein, is denied.* To this we anſwer.

Anſw. 1. That as we admit of the diſtinction, ſo no doubt there is a truth in what is ſuggeſted thereupon, That whatever I do, ſome one or other will be offended at it: There are a generation of men, whom the *doing* of my duty will offend, and cauſe to blaſpheme; theſe are not to be minded, but to be pitied: Chriſt himſelf was to ſome *a Rock of Offence, and Stone of Stumbling.*

2. But 'tis not yet proved (nor like to be) that the Scandal treated of, is a Scandal *taken* and not *given*, the very nature of Scandal given, as is confeſt by all, and evident beyond exception from the Apoſtles diſcourſe, 1 *Cor.* 8. 10. lying in the doing of what is judged, by me, to be my liberty, which other Saints are not fully perſwaded of in their own minds to be ſo, but are ready to conclude it to be my ſin, and evil, and from thence have occaſion of Grief, or Stumbling adminiſtred to them. This was the very caſe of the Church of *Corinth* (upon the occaſion whereof *Paul* writes to them, 1 *Cor.* 8.) ſome of them judged it their *liberty to ſit at meat in the Idols Temple*; others not being fully perſwaded hereof, were ſcandalized many wayes, at this their practiſe, which the Apoſtle therefore condemns as *unlawful.* Should it for Arguments ſake be granted (though in truth it be not ſo) that 'tis the liberty of Saints, to hear the preſent Miniſters, yet many of the ſincere Lambs of Chriſt, being ſtumbled, grieved and Scandalized hereat, for that very reaſon (if no more could be

ſaid

ſaid herein) it becomes our ſin (to be guilty whereof, who can chuſe but be filled with trembling, that hath ever with ſeriouſneſs read that terrible Commination of Chriſt, *Mat.* 18. 6. *Whoſo ſhall offend one of theſe little Ones that believe in me, it were better for him that a milſtone were hanged about his neck, and he were drowned in the depths of the Sea?*) eſpecially when thoſe that are thus ſcandalized, are able to demonſtrate, *that their Offence is not any peviſh Humour, or fooliſh Nicety, but what is too really adminiſtred by the actions of their Brethren:* When they ſhall hear Chriſt, commanding them *to ſeparate from every thing of Antichriſt*, Rev. 18. 4. and therefore *from his Miniſtry*, and they are in conſcience perſwaded the Miniſters of *England are ſuch*, which they judge they are able to demonſtrate: When they conſider, how the Laws of their dear Lord and Law-giver are made void, by the traditions of theſe pretended Miniſters, whoſe Kingſhip they ſee them viſibly oppoſing, when they find upon them the characters of *Falſe Prophets*, and *Apoſtles*, and are able to manifeſt, *that they are deeply guilty of the ſin of Idolatry* (from whom they are enjoyned by Chriſt *to turn away*) yea when they take a veiw of the frame of the ſpirits of their now Conforming-Brethren in dayes paſt, and the Principles were then owned by them: That they did then (ſome of them at leaſt) ſeparate from the Aſſemblies of *England*, as *not true Churches of Chriſt*, and accounted the Common-Prayer-Book-Prieſts, *perſons not meet to preach, unworthy to be attended upon in their ſo doing*, and ſee them now ſaying, *A confederacy with*, and *attending upon* the miniſtry of thoſe very perſons and things, from whom, not onely Chriſt hath commanded them to *ſeparate*, but theſe very Brethren did formerly *decry*, and at leaſt ſeemingly *abominate*, they judge, they *have juſt ground of Offence given to them:* Nor can it be denied, but it is indeed ſo. If it be yet further ſaid,

Object. 2. *But if I do not go to hear the Preachers of this day, many truly godly and ſober Chriſtians will be offended at my forbearance; ſo that whether I hear, or whether I forbear, I ſhall offend.*

To this I anſwer, 1. That granting the caſe to be as is ſuggeſted (though perhaps ſomewhat elſe, upon a ſerious and ſtrict ſearch, may be found to lye at the bottom of our Conformity beyond what is here pleaded: I am very apt to believe were but a toleration granted, 'tis not the fear of offending any, would cauſe our Conforming-Brethren to attend upon the Miniſtry of the preſent Prieſts of *England*.

Yet ſuppoſing it to be as is intimated) we ask, 1. Do you look upon your going to hear as your duty, or meerly as your liberty? if the firſt, let it be proved from any poſitive precept of Chriſt, and we are ſatisfied: If the ſecond, you are bound by many ſolemn injunctions (which are at leaſt reduceable to the Moral Law) not to uſe your liberty to Scandalize your Brethren.

Secondly, Let both parties be weighed in an upright Ballance, ſuch as you judge to be offended with you for *not hearing*, and ſuch as are offended *thereat*. I am bold to ſay, That the laſt mentioned, for Number, Holineſs, Spirituallity and Tenderneſs, do far ſurmount the former, who will really be Scandalized at your forbearance.

Thirdly, Let alſo the grounds of the offence on both ſides, be weighed; the one are offended at you, *That you build not up in practiſe, in a day of trouble*; and cauſe thereby the Enemies of the Lord to triyumph and blaſpheme, what in a day of liberty, you did in your preaching and practiſe, pull down and deſtroy: The other, becauſe of your *diſobedience to what they are ſatisfied*; and you your ſelves once were, God is calling you to (*viz. to have nothing to do with, ſeparate from, this generation of men.*) But

Fourthly, That 'tis your duty (eſpecially if in a Church-Relation) to meet together as a People *called*, and picked *by the Lord* out of the Nations of the World, in a way of diſtinction from them, cannot be denied: the neglect of which, is charged by the Lord, as *the firſt ſtep to Apoſtacy*, Heb. 10,25. Be you in the practiſe of this duty, and ſee, what Spiritual Saint will be offended at you; if any ſhould, you might have peace therein; you doing your duty, no juſt cauſe of Scandal is given. Yet further,

Fifthly, Conſider on which ſide the Croſs lies; which the Fleſh, and fleſhly intereſt is moſt oppoſite to, whether in *going*, or *forbearing* to go to hear theſe men, and let that be choſen: Uſually, that is the way of God that hath moſt of the Croſs in it, and the fleſh is moſt ſtrugling and conteſting againſt. But thus much of the ſeventh Argument.

Argument. 8.

That which Saints cannot do without being guilty of *partaking with others in their ſin*, is utterly unlawful for them to do. But the Saints cannot attend upon the Miniſtry of *England*, without being guilty of

partaking

partaking with them in their ſin. Therefore——

The *Major* Propoſition is clearly bottomed upon Scripture, *Pſal.* 50. 18. *Epheſ.* 5. 7. 1 *Tim.* 5. 22. 2 *John* 11. *Rev.* 18. 4. which might be abundantly demonſtrated were it needful: Sure that God who commands me *to abſtain from all appearance of evil*, 1 Theſ. 5. 22. never enjoyned, expects not that I ſhould be found in the practice of what, without ſin, cannot be performed by me.

The *Minor* Propoſition, *viz.* That the Saints cannot attend upon the preſent Miniſtry of *England*, without being partakers with them in their ſin, will admit of a ſpeedy diſpatch. Two things are briefly to be enquired into.

1. What that, or thoſe ſins are we ſuppoſe the Miniſters of *England* to be guilty of.

2. How it will appear that any perſon's attending upon their Miniſtry, renders him guilty of partaking with them therein. Of the former we have already treated, and proved (beyond what any are able to ſay to the contrary) That they are guilty of the ſins of worſhipping God in a way that is not of his appointment, of acting in the Holy things of God, by vertue of an Antichriſtian Power, Office or Calling; of oppoſing really the Prophetical and Kingly Office of Chriſt; of uſing and conforming to Modes and Rites in Worſhip, not appointed by the Lord, that have been abuſed to Idolatry, &c. Nor is it denied by our Conforming-Brethren, but with ſome of theſe things the preſent Miniſters of *England* may be juſtly charged: That they worſhip God after the way of the *Common-Prayer-Book*, with Modes and Rites uſed in the Papacy, cannot be denied: Nor can their undue adminiſtration of that great Ordinance of our Lord Jeſus, *of breaking Bread to all*, according to the form therein preſcribed: That they are Ordained, and ſome of them Re-ordained by the *Epiſcopacy* is alſo known. I ask, are theſe things the ſin and evil of theſe men, or are they not? If they are not, why did not our preaching-Brethren receive the Ordination from the Biſhops theſe received? Yea, why do not our half-conforming-Brethren attend upon the reading of the Service uſed, joyn with them in the Sacrament of the Lords Supper as adminiſtred by them? Doth not their abſenting themſelves herefrom, abundantly demonſtrate, that they in their conſciences are perſwaded, that 'tis the ſin and evil of the preſent Prieſts of *England* thus to act, and from ſuch a Miſſion in

the Worſhip of the Lord? As for the ſecond, That the hearing of the preſent Miniſters of *England*, is that which renders a man guilty, of being partaker with them in their ſin; the conſideration of the ſeveral wayes perſons may juſtly be charged with *being guilty of partaking with others in their ſin*, will abundantly demonſtrate the truth thereof. To inſtance in a few particulars; Then may perſons juſtly be charged as guilty hereof,

1. When they are found any way conſenting with them in their ſin, *Pſal.* 50. 18. *When thou ſaweſt a Theif, then thou conſenteds with him, and haſt been partaker with Adulterers.* 'Tis not the doing of the act that was done by theſe wicked perſons, that is here called *partaking* with them, but a ſecret conſenting with them therein.

2. When they do that which hath a real tendency to encourage perſons in their ſin, 2 *John* 11. *Receive them not into your houſes, bid them not Godſpeed; for he that biddeth them Godſpeed is partaker of their evil deeds.*

3. When they neglect the doing of thoſe duties which the Lord requires at their hands, for the reclaiming of them from their ſin; ſuch are *Watching over*, *Rebuking*, *Admoniſhing*, firſt *privately*, then by *two*, and in caſe of obſtinacy and perſeverance therein, *telling it to the Church*: which are duties eminently comprized in the enſuing Scriptures, 1 *Theſ.* 5.14. *Heb.* 3. 12,13. *and* 10.24,25. *Lev.* 19.17. *Mat.* 18.15,16,17.

4. When they (notwithſtanding all that they have done, or can do, being under an utter incapacity of proceeding further therein) perceive them to perſevere in their ſin, ſhall ſtill continue to hold communion with them, and not ſeparate from them. *Rev.* 18. 4. *Come out of her my People; leſt being partakers of her ſins, ye receive of her plagues:* The abiding with obſtinate perſevering Offenders (as it is againſt poſitive injunctions of the Moſt High, *Rom.* 16. 17. 2 *Cor.* 6. 14,15,16,17. 1 *Tim.* 6.5. *Epheſ.* 5.8, 11. *Rev.* 18.4. So is it in the laſt place inſtanc'd in) aſſigned by the Spirit to be one way of partaking with others in their ſins. Not to multiply more particulars, let us in a few words make Application of theſe remarked. To the buſineſs in hand.

Is there any thing in the world that carries a greater brightneſs and evidence with it, than this, That the hearing the preſent Miniſters of *England*, is to be partakers with them in their ſin? is not our ſo doing

doing, a ſecret conſenting with them, and encouraging of them in their evil deeds? Is this to diſcharge thoſe duties incumbent upon us (if we indeed look upon them as Brethren) for their reclaiming? yea, is this to come out of, and ſeparate from them? what leſs? So then, except it can be proved, that the particulars inſtanc'd in, are not ſome of thoſe wayes, whereby perſons do become guilty of partaking with other mens ſins; or that to attend upon the preſent Miniſters of *England*, is not what doth ſymbolize with ſome one, more, or all of them (which can never be done) it evidently follows, that 'tis not lawful for Saints to hear the preſent Miniſters of *England*, the doing whereof, is apparantly a partaking with them in their evil deeds.

CHAP. IX.

A ninth Argument againſt hearing the preſent Miniſters. That it caſts contempt upon the Wayes and Inſtitutions of Chriſt, hardens perſons in a falſe way of Worſhip and Rebellion againſt God, proved. A tenth Argument produced, That 'tis not lawful to go into the Aſſemblies of falſe Worſhippers, proved. An eleventh Argument, that there is no promiſe of a Bleſſing upon the hearing theſe men, proved. A twelfth Argument, proving, that ſo to do, is the firſt ſtep to Apoſtacy. Several Queries propoſed.

Argument 9.

THat the doing whereof doth caſt contempt upon the Wayes and Inſtitutions (ſome one or more of them) of our Lord Jeſus, and hardens perſons in a falſe way of Worſhip and Rebellion againſt him, is utterly unlawful for the Saints to do: But the hearing of the preſent Miniſters of *England* is that, the doing whereof doth caſt contempt upon the VVayes and Inſtitutions (ſome one or more of them) of our Lord Jeſus, and hardens perſons in a falſe way of VVorſhip and Rebellion againſt him. Therefore.

The *major* Propoſition is laid down in ſuch full, clear, and evident expreſſions, bottom'd upon Scripture and right Reaſon, as carry a brightneſs with them, that none but ſuch as are deſperately and judicially blinded, will or can gainſay.

The *minor* (or ſecond Propoſition) *viz.* That the hearing of the preſent Miniſters of *England*, is the doing of that which doth caſt contempt upon the VVayes and Inſtitutions of our Lord Jeſus, and hardens.

hardens perſons in a falſe way of VVorſhip and Rebellion againſt him, is by our diſſenting-Brethren gainſayed. Three things are therein aſſerted.

1. That our hearing theſe perſons is that which caſts contempt upon the VVayes and Inſtitutions of Chriſt. 2dly. That it hardens perſons in a falſe way of VVorſhip. 3dly. That it hardens and encourages ſouls in their Rebellion againſt the Lord. As for the firſt, a brief Obſervation of ſome of the Inſtitutions of Chriſt, clearly bottom'd upon the Scripture, will abundantly evince its original to be from God.

Firſt then, That ſeparation from the world and men of the world, from all wayes of falſe VVorſhip, and the Inventions of men thereabout, until the Saints of the Moſt-High be apparently a People dwelling alone, and not reckoned amongſt the Nations (however it be decryed, and ſound harſh in the ears of carnal men) is one grand Inſtitution, a man may run and reade in the following Scriptures; *Numb.* 23. 9. *Joh.*15. 19. 2 *Cor.* 6. 14, 15, 17, 19. *Eph.*5.8, 11. 2 *Tim.*3.5. *Hoſ.*4.15. *Rev.*18.4. *Prov.*14.7. (nor is it denied by ſome of our Conforming-Brethren.)

Secondly, That Saints ſeparate from the world, ſhould frequently meet together as a diſtinct body therefrom, for the edification and building up of each other in the VVay and VVill of God, according to the gifts beſtowed upon them, is ſo evidently aſſerted, as the Inſtitution of our alone King and Lawgiver in the Scripture, that it cannot be gainſayed; *Mal.*3.16. 1 *Theſſ.*5.11. *Heb.* 3. 12. *Jude* 20. *Heb.*10.24,25. 1 *Cor.*12.9. *Acts* 12.12. & 18.23. *Epheſ.*5. 19. *Jam.*5.16. 1 *Theſſ.*5.14.

Thirdly, That particular Congregations, or Aſſemblies of Believers, gathered into one body, for the Celebration of the Worſhip of God (in oppoſition to any National Church or Churches whatſoever) is of the Appointment of Chriſt, is alike evident as the former. *Act.* 8.1, 3. & 12.1. & 13.14. & 15.22. & 18.22. & 20.14, 28. 1 *Cor.*1.2. & 6.4. *Acts* 9.1. 1 *Cor.*16.19. *Rom.*16.4. 2 *Cor.*8.1. *Gal.*1.2. *Acts* 16.4,5. & 14.23. 1 *Cor.*11,12. & 14.4,5,12,19. 2 *Cor.*1.1. *Rev.*1.2,3,11.

Fourthly, That Chriſt hath appointed Officers of his own, to act in the Holy-things of God, in and over theſe Aſſemblies, whom he furniſheth with Gifts every way ſuiting their Imployment, to whom, without

without turning aſide to the voice of ſtrangers, or attending upon the Miniſtry of ſuch as are not of his Appointment, it's the duty of Saints to hearken, is very conſpicuous in the enſuing Scriptures, *Eph.*4.11. *Heb.*13.7,13. *Mat.*24.4,5,23,24. 1 *Joh.* 2.18. & 4.1. 2 *Joh.*10. *Acts* 20. 29, 30, 31. *Rev.* 2. 14, 15, 16. which exactly agrees with what was practiſed by primitive Believers, who it ſeems received none without the Teſtimony of ſome Brethren of known integrity in the Churches; 1 *Cor.*16. 3. *Act.*9.26. Not to mention more, let it be weighed, whether the hearing of the preſent Miniſters of *England*, doth not caſt contempt upon theſe Inſtitutions of Chriſt. What is more evidently preached forth by ſuch a practice, than, 1. That ſeparation from the Aſſemblies of *England* (though in their conſtitution, carnal and worldly) and the worſhip thereof (although falſe and meerly of humane invention) was and is our ſin and evil? 2dly. That 'tis not by vertue of any Soveraign Inſtitution of Chriſt, the duty of Saints to meet together, as a body diſtinct (without going out to other Aſſemblies to worſhip with them) for their mutual edification in the Lord. 3dly. That particular Aſſemblies are not ſoley of the Inſtitution of the Lord Jeſus, but that National are alſo to be accounted as the true Churches of Chriſt (though they have no footing in the Scripture of the New-Teſtament, from whence the Pattern of Goſpel-Churches is ſoley to be deduced.) Yea, 4thly, That the Officers of Chriſt's Appointment are not ſufficient for the Saints, but together with them, the help of falſe and Idol-ſhepherds is to be ſought after, than which, what greater contempt can be poured upon the forementioned Inſtitutions of our dear Lord? Yet who ſees not all this to be the language which is heard and goes forth into the Nations, from the practice of our Brethren in the matter we are debating? If they look upon Separation in the ſenſe before-minded, to be of the Inſtitution of Chriſt, can they offer a greater affront thereunto, than to run into the Aſſemblies of the Nation? If they judge it their duty to meet together diſtinct from the World and its Worſhippers, why run they thereunto? If they apprehend National Churches to be the reſult of humane prudence, without bottom in the Scripture, and the Miniſters of Chriſt to be onely (in contradiſtinction to the Miniſters that are not of his Appointment) attended unto; why give they the right-hand of fellowſhip unto ſuch Aſſemblies, as profeſs themſelves to be parts of ſuch a National Church,

and

and hear Miniſters that have relation thereunto? who have received (as hath been proved) no Miſſion from Chriſt to their Miniſtry. If this be not evidently to pour contempt upon the Inſtitutions of Chriſt, and confeſſedly ſo, we ſhall for ever diſpair of ſucceſs in the moſt facile and righteous undertaking. As for the ſecond Particular, that hereby poor ſouls are hardened in a falſe way of Worſhip, what can be thought leſs? (ſuppoſing the Worſhip in the Pariſh-Aſſemblies of *England* to be ſo, as hath been proved) when they ſhall ſee Profeſſors, that were wont to pray and preach together, to profeſs, and proteſt againſt Common-Prayer-Book-Prieſts, and Worſhip, to cry up, or at leaſt approve of, Laws made for their ejection, if guilty of no other crime, than conforming to the Worſhip they now conform to and practiſe, now flock unto their Aſſemblies, and hear their Prieſts: what can they imagine leſs, than that theſe perſons, thus acting in a direct contrariety to their former judgement and practice, do now ſee they were miſtaken? and are, beginning at leaſt, to return unto thoſe paths fom whence they departed, and that theſe wayes, in which they and their forefathers have walked, are the *Good Old Way* in which reſt is to be found? *Wo unto the world becauſe of Offences, wo alſo unto them by whom they come.* Nor is the third Particular, *viz.* That hereby poor ſouls are hardened in their Rebellion and Blaſphemy againſt God, the Spirit, his Tabernacle, and them that dwell therein, to be in the leaſt queſtioned: We every day hear, to the breaking of our hearts, ſtout words ſpoken againſt the Lord, becauſe of the practice of ſome in this thing. What ſay the wicked of the world leſs, than that Religion, which many pretend to, is but a Fancy, that the Profeſſors thereof are but a Generation of Hypocrites, that will turn to any thing to ſave themſelves; that the ſpirit by which they are acted is but a ſpirit of Phanaticiſm and Deluſion! yea, how do they bleſs themſelves that they are not, nor ever were (and reſolve ſo much the more, they will never be) of the number of ſuch Profeſſors! Ask them a Reaſon of all this, and they wonder you ſhould ask them, and ſpeedily reply to you, *Do you not ſee how many of you, for fear of Perſecution, have diſſerted your former Principles, and are returned to our Aſſemblies and the Miniſtry thereof, and that any of you ſtand out ('tis from hence evident) that it is from a ſpirit of Pride and Obſtinacy, and not, as you pretend, from Divine Tenderneſs, and the Leadings of the Spirit of the Lord.* And what can we

ſay

ſay to all theſe things? muſt we not with grief and ſorrow confeſs, that there is indeed too great an occaſion adminiſtred to them for their thus ſpeaking, though this will be no plea for them in the day of Chriſt. *Bleſſed are they that are not offended in him.* It remaineth then, that inaſmuch as the hearing the preſent Miniſters of *England*, pours out contempt upon the Wayes and Inſtitutions of Chriſt, hardens perſons in a falſe way of Worſhip, Rebellion and Blaſphemy againſt the Lord: it's utterly unlawful for Saints to be found in the practice thereof. To all that hitherto hath been ſaid, we ſhall yet briefly add,

Argument. 10.

God calls his People out of, and ſtrictly charges them, *not to go to the places of Falſe-Worſhip:* Therefore 'tis unlawful for the Saints to attend upon the preſent Miniſters of *England*. The Antecedent is clearly proved, *Hoſ.*4.15. *Amos* 4.4. The Reaſon of the Conſequence is, Becauſe we cannot go to hear the preſent Miniſters of *England* without we go to their places and aſſemblies of Falſe-worſhip (as the *Common-Prayer-Book-Worſhip* hath been proved to be.)

Argument 11.

That, upon the doing whereof Saints have no promiſe of a Bleſſing, nor any ground to expect it, is not lawful for them to do. But in the hearing of theſe men, the Saints have no promiſe of a Bleſſing, nor ground to expect it. Therefore.

The *Major* (or firſt Propoſition) will not be denied. As for the *Minor* (or ſecond Propoſition) That the Saints have no promiſe of a Bleſſing from God nor ground to expect it, in the hearing of the preſent Miniſters of *England*, may many wayes be demonſtrated. If there be any promiſe of a Bleſſing upon them from God, in their ſo doing, let it be produced, and we ſhall willingly confeſs, *there is no weight in this Argument*: But this we conceive to be no eaſie task for any to diſcharge, and that for theſe Reaſons:

1. The *Bleſſing of the Lord is upon Sion*, Pſal. 87. 2. and 78. 68. *there he dwells*, Pſal. 9. 11. and 74. 2. Jer. 8. 19. Iſa. 8. 18. Joel 3. 17, 21. the preſence of Chriſt *is in the midſt of the Golden Candleſticks*, Rev. 1. 12, 13. and 2. 1. 'tis his *Garden in which he feedeth* and dwells, *Cant.* 6. 2. and 8. 13. and we are not ſurer of any thing (nor will it be denied by our Conforming Brethren) (many of them) than we are of this, That the Aſſemblies of *England*, in their preſent conſti-

tution, are ſo far from being the *Sion* of God, his *Candleſticks*, his *Garden*, that they are a very Wilderneſs, and that *Babel* out of which the Lord commands his People *to haſten their eſcape*, Rev. 18.4.

2. God never promiſeth a Bleſſing to a People waiting upon him in that way which is polluted and not of his appointment, as we have proved the Worſhip of *England* to be.

3. The Lord hath expreſly ſaid concerning ſuch as run before they are ſent, *That they ſhall not profit the People*, Jer. 23.32.

4. The Lord proteſteth, *that ſuch as refuſe to obey his Calls, to come out of Babylon, ſhall partake of her Plagues*, Rev. 18.4.

5. Where the Lord is not, in reſpect of his ſpecial Preſence and Grace, there is no ground to expect any Bleſſing: but God is not ſo in the midſt of the Parochial Aſſemblies of *England*. Where are the ſouls that are converted, comforted, ſtrengthened, ſtabliſhed, that are waiting at the doors of their houſe? Though many will not ſee it, yet a ſad ſpirit of withering, and viſible decaies is to be found upon many that are waiting upon the teachings of the Miniſters of this day: And we hope the Lord will in mercy, cauſe thoſe that are indeed his, to ſee it, that they may remember from whence they have fallen, repent, do their firſt works, and watch to *ſtrengthen* the things that remain, *that are ready to dye*, for God hath not found their works perfect before him.

Argument 12.

That, the doing whereof is one ſtep to Apoſtacy, is not lawful to be done. But the hearing the preſent Miniſters of *England* is one ſtep to Apoſtacy. Therefore.

The *Major* Propoſition will readily be granted by all: The beginnings of great evils are certainly to be reſiſted. Apoſtacy is one of the greateſt evils in the world.

The *Minor* (or ſecond Propoſition) *viz.* That the hearing of the preſent Miniſters of *England* is one ſtep to Apoſtacy, is evident.

1. It cannot be done (eſpecially by perſons of Congregational Principles) without a relinquiſhment of Principles owned by them, as received from God: That the Church of *England*, as National, is a Church of the inſtitution of Chriſt: That perſons not called to the Office of the Miniſtry by the Saints, are rightful Miniſters of Chriſt, muſt be owned, and taken for granted, ere the conſcience can acquieſce in the hearing of the preſent Miniſters (for we ſuppoſe

'twill

'will not be aſſerted by thoſe with whom we have to do, that there can be a true Miniſtry in a Falſe Church, or that Falſe Miniſters may be heard; and yet the preſent Miniſters are *Miniſters* in, and of the National Church of *England*, and were never ſolemnly deputed to that Office by the ſuffrage of the Lords People.)

2dly. Nor can it be done without the neglect of that duty, which with others, is eminently of the appointment of the Lord, to ſecure from Apoſtacy, inſtanc'd in by the Author to the *Hebrews*, *Hebr.* 10. 25. *Not forſaking the aſſembling of your ſelves together, as the manner of ſome is, but exhorting one another, and ſo much the more as you ſee the day approaching.* In which the duty of Saints aſſembling of themſelves together, as a body diſtinct from the world, and its Aſſemblies, as alſo their frequent, and as often as may be, *exhorting one another*, as a *medium* to ſecure them (by the bleſſing of the Lord thereupon) from a ſpirit of Degeneracy and Apoſtacy from God, is clearly aſſerted: Whence it undeniably follows, That the hearing of the preſent Miniſters of *England* (being inconſiſtent with the conſtant and diligient uſe of the means preſcribed for the preſervation of the Saints in the way of God: for whilſt they are attending upon their teachings, they cannot aſſemble themſelves according to the preſcription of God in the forementioned Scripture) is at leaſt one ſtep to the dreadful ſin of *Apoſtacy from God*, and therefore is it utterly unlawful for Saints ſo to do. And thus far of the 12th Argument for the proof of the aſſertion under our maintenance, *viz.* That tis not lawful for Saints to hear the preſent Miniſters of *England*, to which many others might be added: But we doubt not, to the truly tender and humble enquiring Chriſtian, what hath been offered will be abundantly ſufficient to ſatisfie his conſcience in the preſent enquiry. We ſhall only in the cloſe offer a few Queries to be in the fear of the Holy One, conſidered by the intelligent Reader.

Quer. 1. Whether the Lord Jeſus be not the alone *Head*, *King*, and *Lawgiver* to his Church?

2. Whether the *Laws*, *Statutes*, *Orders* and *Ordinances* of Chriſt, be not faithfully to be kept, though all the Princes in the world ſhould interdict and forbid it?

3. Whether to introduce other Laws for the Government of the Church of Chriſt and the Worſhip of his Houſe, be not an high advance againſt, and intruſion into his *Kingſhip* and *Headſhip*?

4. Whether the Lord Jesus as *King* and *Head* over his Church, hath not instituted sufficient Officers and Offices for the administration of Holy Things in his House, to whom no more can be added without a desperate undervaluation and contempt of his Wisdome, Headship and Soveraignty over it?

5. Whether the Officers instituted by Christ, are not onely *Pastors, Teachers, Elders, Deacons* and *Helpers*?

6. Whether the Offices of *Arch-Bishops, Lord-Bishops, Deans, Sub-Deans, Prebendaries, Chancellors, Priests, Deacons*, (as an order of the first step to a Priesthood) *Arch-Deacons, Sub-Deacons, Commissaries, Officials, Proctors, Registers, Apparitors, Parsons, Vicars, Curats, Canons, Petty-Canons, Gospellers, Epistallers, Chaunters, Virgers, Organ-Players, Queristers*, be Offices any where instituted by the Lord Jesus in the Scripture?

7. Whether the calling and admission into these last mentioned Offices, their administration, and maintenance now had, and received in *Englnad*, be according to the Word of God?

8. Whether every true visible particular Church of Christ, be not *a select company of People*, called and separated from the world and False Worship thereof, by the Spirit and Word of God, and joyned together in the Fellowship of the Gospel, by their own free and voluntary consent, giving up themselves to Christ and one another according to the Will of God?

9. Whether a company of People living in a Parish (though the most of them be visible Drunkards, Swearers, &c. or at least strangers to the work of regeneration upon their souls) coming (by compulsion or otherwise) to the hearing of Publick Prayers or Preaching, are in the Scripture account Saints, and a Church of Christ according to the Pattern given forth by him: Or rather, be not to be esteemed *Daughters of the old Whore* and *Babel*, spoken of in the Scriptures?

10. Whether in such a Church there is, or can rationally be supposed to be, a true Ministry of the institution of Christ?

11. Whether the Book of *Common-Prayer*, or stinted *Lyturgies*, be of the prescription of Christ, and not of mans devising and invention?

12. Whether if one part of a Worship used by a People, be polluted, the whole of their Worship be not to be looked upon, in a Scripture account, *as polluted and abominable*, according to *1 Kings* 18.

18.21. 2 *King.* 17. 33. *Isa.* 66. 3. *Hos.* 4. 15. *Ezek.* 43. 8. *Zeph.* 1.5? so that if their Prayers be naught and polluted, their Preaching be not so too.

13. Whether a Ministry set up in direct opposition unto a Ministry of Christ, which riseth upon its fall, and falls by its rise, can by such as so account of it be lawfully joyned unto?

14. Whether such as have forsworn a Covenant Reformation according to the VVord of God, and swear to a Worship that is meerly of humane devising, that have nothing of the essentials of a Ministry of Christ to be found upon them, may be accounted of as his Ministers, and be adhered to?

15. VVhether such as shall so do, be not guilty of *casting contempt upon the Institutions of Christ, and disobedience against his Royal Edicts*, commanding them *to separate from persons of such a complection?* To which many others of the like nature might be added.

CHAP. X.

Arguments for the lawfulness of hearing the present Ministers of England; 1. *From the supposed Precept of Christ*, Mat. 23. 1. *(whether the Scribes and Pharisees*, Mat. 23. 1. *were Magistrates or Ministers, debated: If Ministers, that their Office and Calling was lawful, proved. That Christ neither commands nor permits his Disciples to hear them, proved.)* 2. *From the practice of Christ and his Apostles.* 3. *From* Phil. 1. 15. 4. *From their preaching truth.* 5. *From* Judas *his preaching.* 6. *From their being good men.* 7. *From the practice of Learned and Good men in former dayes, and now.* 8. *From the Magistrates command.* 9. *From the pretended Plea of their being true Ministers because they convert souls.* 10. *From persons not knowing whither to go to hear: Fully answered.*

HAving hitherto been upon the confirmation of the Truth asserted by us, *viz.* That 'tis not lawful for Saints to hear the present Ministers of *England*, we come now to consider, what is in this matter objected by our dissenting Brethren. This is that they say,

Object. 1.

Christ commands (or at least permits) his Disciples to hear the Scribes and Pharisees (who were men as corrupt in their Doctrine, as vitious in their lives, as the present Ministers of England *can be supposed to be)* Mat. 23. 1, 2. *Therefore it is lawful to hear these.*

Answ.

Anſw. This being the main Objection uſed by our diſſenting Brethren in this day (as it was by others in times paſt) their very *Achilles* in this controverſie, we ſhall ſpeak the more largely to it: Many things are ſuppoſed by the Objectors, and taken for granted (and muſt be ſo by all that judge any weight to be in what is from this ſuppoſed command of Chriſt argued) which they will never be able to prove; and yet are the very *baſis* upon which the ſtreſs of the Objection lies.

As 1. 'Tis ſuppoſed that the *Scribes* and *Phariſees* here ſpoken of, were in the Miniſterial Seat, *Teachers* and *Expounders of the Law*, which at firſt veiw ſeems to be a difficult task for any to demonſtrate. That ſome of the *Scribes* and *Phariſees* (which were particular Sects among the *Jews*, as is known) were ſo, cannot be denied; that theſe here mentioned by our Saviour are ſuch, is not ſo evident. They are expreſly ſaid *to ſit in Moſes Seat* (not *Aarons*) who though he were of the Tribe of *Levi*, yet was not the Miniſterial, but Magiſtratical Seat committed unto him. To the Poſterity of *Aaron* did the Office of Prieſthood appertain (as is known to all that have but in the leaſt turned aſide to conſider of this affair) nor is it altogether frivolous, that is by ſome obſerved, *That theſe Scribes and Phariſees are eſpecially charged with the omiſſion of Judgment and Mercy*; things moſt nearly relating unto the Office of Magiſtracy, to whom it doth eſpecially appertain to look thereunto. Now will it in the leaſt follow, That ſuppoſing Chriſt enjoyned his Diſciples to *attend* upon the *Scribes* and *Phariſees*, acting as Magiſtrates, and conform to what is juſtly and righteouſly preſcribed by them as ſuch: That therefore it's lawful to attend upon the preſent Miniſtrrs of *England*. But let this be granted; Suppoſe,

2. The *Scribes* and *Phariſees* to be the Preachers and Expounders of the Law in that day, the Seat mentioned, to be a Miniſterial Seat; yet this will not at all help them in the matter in controverſie, except it be granted to them, that the *Scribes* and *Phariſees* were not a lawful, but a falſe Miniſtry, that had ſurreptitiouſly climbed up into this Miniſterial Seat (for who ſees not the invalidity and nothingneſs of this Argument, 'Twas lawful to hear the *Scribes* and *Phariſees* which were the lawful Church-Officers of that day, of the appointment of the Lord, acting by vertue of an Authority derived from him; Therefore 'tis lawful to hear perſons that have not any ſuch Authority from Chriſt, but are meer Intruders and Miniſters

of

of Antichriſt) (as the preſent Miniſters of *England* have been proved to be.) Now this upon that ſuppoſition, that they were *Miniſters*, we cannot yeild, for theſe Reaſons. 1. The *Phariſees* are expreſly ſaid to be *Prieſts* and *Levits*, John 1. 19. (and this is the record of *John*, when the *Jews* ſent *Prieſts* and *Levits* from *Jeruſalem*, to ask him, *Who art thou?* ver. 24. *And they that were ſent were of the Phariſees*) which were the ordinary lawful *Miniſters* of that day. 2. Theſe of all others were moſt apt to queſtion the Authority of ſuch as taught the People: So when *John* appears Preaching and Baptizing, and profeſſes to them, that *he was not the Chriſt*, nor *Elias*, nor *Prophet* (who was expected by the People of the *Jews*) they immediatly queſtion his Authority, *John* 1. 25. *Why baptizeſt thou then?* which they could not be ſuppoſed to have the face to do, if they themſelves, of all others, had been the greateſt Inruders. Nay, 3. When they queſtion Chriſt himſelf about his Authority, he asks not them, From whence they had theirs (which doubtleſs upon that occaſion, he would have done, had they not been lawfully ſeated in the Seat they did poſſeſs) but from whence *John* had his, who was eſteemed as a Prophet. 4. We have the Lord Jeſus many times crying out above all others, againſt the *Phariſees*, condemning them of Pride, Hypocriſie, Avarice, *&c.* but not the leaſt tittle of the uſurpation of *Moſes*-ſeat, is by him charged upon them, or in the leaſt intimated, which doubtleſs would have been had they been guilty thereof. But let this alſo be granted, that we may hear this Argument ſpeak its uttermoſt, *The Scribes and Phariſees ſit in Moſes ſeat*; this Seat is a *Miniſterial* Seat, and they ſit not here by vertue of any lawful Authority, but are meer intruders; what follows from hence? why this, if it were lawful to hear the Scribes and Phariſees, perſons vitious in their lives, corrupt in their doctrine, having no lawful call to the place they poſſeſſed: then it undeniably follows, that it's lawful to hear the preſent *Miniſters* of *England*, though they have no lawful Authority or Call to the Office they aſſume. It muſt it ſeems, then 3dly, be granted, that when Chriſt ſayes, *What they ſay unto you, do*, he is to be interpreted, to *command*, or at leaſt, to *permit* an attendance upon their *Miniſtry*. But this is that we deny, and dare confidently aver, That it never entered into the heart of Chriſt to permit, much leſs to command any to attend upon the *Miniſtry* of the *Scribes* and *Phariſees*: Not is any ſuch thing in the leaſt intimated in the words under conſideration. For firſt, the words are in

the

the original, ὅσα ἐὰν εἴπωσιν ὑμῖν τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, &c. which may more ſtrictly be rendered, *the Scribes & Phariſees have ſat in Moſes Chair, all things therefore whatſoever they have ſaid unto you, &c.* (i.e. *whatever in times paſt, you have heard delivered by theſe men, according to the mind of God, do you not now reject becauſe of that Hypocriſie, Pride, Coveteouſneſs, &c. you are made to ſee is predominant in them.* Let the words be as they are rendered, *whatever they bid you obſerve and do, that obſerve and do.* Yet 2ly, who that hath but half an eye can chuſe but ſee, that an attendance upon their Miniſtry is remote enough from being their intendment? We had alwayes thought, that they might have been ſufficiently acquainted with, and been in a capacity of hearing and knowing what had been ſaid by theſe men through their particular occaſional meeting and diſcourſe with them, though they had never ſpent one hour in attending upon their Miniſtry. Which that our Saviour did not enjoyn, no nor ſo much as permit by that expreſſion, we ſuppoſe may be cleerly demonſtrated from the enſuing conſiderations.

1. There are not a generation of men of whom the Lord Jeſus doth ſpeak more contemptuouſly (and charges with greater enormities) than he doth of that generation of *Scribes* and *Phariſees*. In this very chapter he enforms us of their Hypocriſie, *ver.* 5, 23, 25, 27, 28, 29. and *Pride*, ver 6, 7. and tells us plainly that *they ſhut up the Kingdome of Heaven againſt men, neither entering in themſelves, nor ſuffering thoſe that are entring, to go in*, ver. 13. *That they make their Proſelytes twofold more the children of Hell than themſelves*, v. 15. *that they are blind Guides*, ver. 16, 19, 24, 26. *perverters of the Scripture, ſuch as make void the Commandements of God by their Traditions*, ver. 16, 17, 18. *that they are Serpents, a generation of Vipers, that cannot eſcape the damnation of Hell*, ver. 33. *yea, ſuch as ſhall kill, crucifie, ſcourge, perſecute the Meſſengers of the Lord*, ver. 34. And can it be imagined, that Chriſt ſhould have no more tenderneſs to poor ſouls, than to direct them to an attendance upon ſuch perſons as theſe for teachings? —— *Credat Apelles!* Are theſe likely motives to perſwade, or enforce any thereunto? Yet this is what he immediatly ſubjoyns, having ſaid, *whatever they bid you obſerve, that obſerve and do.*

2. The Doctrines owned by them are known: The *Teſſera* of their Sect, was, *Juſtification by the works of the Law*, which is diametrically oppoſit to the work Chriſt was then upon, and the Doctrine preached by him.

3. That

3. That they denied Christ to be the *Messiah*, blaſphemed him in his Doctrine (as the deceiver of the people) in his Life (as a Wine-bibber & glutonous perſon) in his Miracles (as one that wrought them by the Devil, who are therefore condemned by Christ, as guilty of the very ſin of Blaſphemy againſt the Holy Ghoſt, *Mat.* 12. 31.) is known, as being what is frequently remarked in the Scripture.

4. We no where find the Diſciples attending upon the Miniſtry of the *Scribes* and *Phariſees*, notwithſtanding this ſuppoſed command or permiſſion of Christ. Nay,

5. We cannot but think the ſuppoſition hereof, not onely inconſiſtant with, and oppoſite to that expreſſion concerning Christ, *Mar.* 6.34. *And Jeſus when he ſaw much People was moved with compaſſion towards them, becauſe they were as Sheep not having a Shepherd* (what? without a Shepherd, and yet the *Scribes* and *Phariſees*, whoſe feeding they might lawfully attend upon; doth Christ pitty them in this deſtitute ſtate, and not give them one word of direction to wait upon theſe profound and worthy Doctors?) but alſo contrary to that ſolemn command given forth from the Lord, *Acts* 2. 40. *Save your ſelves from this untoward generation*; and the practice of the Diſciples, *who continued in the Apoſtles Doctrine and Fellowſhip, and breaking of Bread and Prayer*, Acts 2. 42.

6. Were that the intendment of Christ, as is ſuggeſted (and the Argument uſed by our Brethren valid) a lawfulneſs to hear the verieſt Blaſphemer in the world, that denies that Christ is the *Meſſiah*, affirms that he was a *Deluder of the people*, a *gluttonous perſon*, a *winebiber*; *one that did Miracles by Beelzebub the Prince of Devils*, that perſecutes even to death Christ in his People, might by a like parity of Reaſon be deduced. Christ commanded, or at leaſt permitted, his Diſciples *to hear the Phariſees* who were ſuch (as hath been proved) therefore 'tis lawful to hear perſons with the ſame characters upon them. But God forbid any ſuch injurious dealing ſhould be offered to Christ, or that any who pretend to fear God (and I hope do ſo in reality) ſhould ſtand by a cauſe which hath no better Arguments to defend it, than what may be as righteouſly every way made uſe of for the attending upon the Miniſtry of the greateſt Blaſphemer or Oppoſer of Chriſt in the world. Evident then it is, notwithſtanding the great flouriſh that many make with this Scripture, for the abetting of their attendance upon the preſent Miniſters of *England*, that it refuſes to admit the

last sentence) there vote. The *Scribes* and *Pharisees*, mentioned *Mat.* 23. 1, 2. may for ought we know be Magistrates, not Ministers; if Ministers, they were, as hath been proved, lawfully so: Christ sayes concerning them, *Whatsoever they bid you observe and do, that observe and do.* Therefore 'tis lawful to attend upon the *Ministers* of *England*, whose lawful calling to their Office cannot be proved; yea, though there is not the least intimation of a Command from Christ, or so much as a permission to his Disciples, to hear the *Scribes* & *Pharisees*, —*Nugæ et trica ficula!* If this be to dispute, a man need not fear but to be able to multiply Arguments at an easie rate, for whatever he hath a mind to undertake the defence of: yet this is supposed by many to be of the greatest moment in this controversie.

Object. 2.

If it be said, *But we find Christ, and the Apostles after him, going frequently into the Synagogues, were these Scribes and Pharisees preached.*

Answer.

We answer, first; That all that Christ and the Apostles did, is not lawful for Saints to practise, will not be denied: many instances are near at hand for its confirmation, should it so be. 2. That 'tis one thing to go into the Synagogues, and another thing to go thither to attend upon the *Ministry* of such as taught there: this is the present case, which that Christ or the Apostles ever did cannot be proved. 3. They went thither to oppose them in, and confute their Innovations and Traditions in the VVorship of God, to take an opportunity to teach and instruct the People in his VVay and VVill: VVhich when any have a spirit to do, and are satisfied that they are thereunto called by the Lord, in respect of the present *Ministers* and VVorship of *England*, we shall be so far from condemning them therein, that we shall bless God for them. But this is not to the purpose in hand: the attendance of our Brethren upon the Ministry of *England* is quite another thing, that requires other Arguments for its support, than we have hitherto met with.

——*Purus habet spes Troja si Tales habet.*

Object. 3.

Paul rejoyceth at the Preaching of the Gospel, though 'twas preached out of envy, Phil. 1. 15, 16. To which briefly;

1. There may be cause of rejoycing in respect of the issue and exent of things, by the wise Providence of God, though the means used.

used for their production be evil; and not to be abetted or complyed with: In what have Christians greater cause of rejoycing than in the death of Christ? Yet had it been utterly unlawful to have joyn'd in counsel with, or any wayes abetted or encouraged those wicked persons that crucified and slew him. Should the Pope send some *Jesuits* into any remote parts of *America* to preach the Gospel to the poor *Indians* there, here were upon some accounts ground of rejoycing, yet no ground for Saints to attend upon a *Jesuitical Ministry*. But 2ly, it appears not, that these *Paul* speaks of, were not true Gospel-Ministers, and so it reacheth not the case in hand: This being that, we have proved the Ministers of *England* guilty of, *viz.* an acting in the Holy Things of God without any Commission from Christ, which when our Dissenting-Brethren prove they have, we shall easily acknowledge the lawfulness of attending upon their Ministry. 3ly, It follows not in the least, that these the Apostle speaks of, were either not real Saints, or not true *Ministers* of Christ, because they are said to *preach him out of envy*; the object whereof was not Christ; (for had they envied him, they would never have preach'd him) but *Paul*, (*thinking*, says he, *to add affliction to my bonds*) which is consistant with Grace, and a lawful *Mission* to the preaching of the Gospel. Yet, 4thly, Here is not in this Scripture the least word requiring *Christians* to hear them. That because *Paul* rejoyces at their preaching, therefore 'tis the duty of Saints to attend upon their *Ministry*, is such a *Non-sequiter* as will never be made good.

Object. 4.

The Ministers of England *preach Truth, and is it not lawful to hear Truth preached?* We answer,

1. That 'tis lawful to hear Truth preached is readily granted: but this must be done lawfully, and in the way of Christ's Appointment. 2ly. All that preach Truth are not to be heard, nor will our dissenting Brethren say they are. For, 1. There was never yet any Heretical-Preacher in the world, but he preached some Truth; is it lawful to hear such? this will not be said. 2. The Devil himself preached Truth, yet Christ forbids him, and commands that he hold his peace. 3. The Popish Priests preach Truth; yet who will say 'tis lawful to attend upon their Ministry? But, 3dly, As the present Ministers of *England* preach Truth, So, 1. They preach it but by halves, and dare not for fear of the L. Bishops Inhibition, preach any doctrine, though

never so clearly revealed in the Scriptures, and owned by them as the Truth of Christ, he commands them not to meddle with. 2. The main Truths they preach (at least many of them) are contradicted in their practice. They'l tell you that the Lord Jesus is the great Prophet, and King of his Church; but how palpably this is contradicted by them in their practice, conforming to Institutions and Laws that are not of his prescription, who sees not? This we have already abundantly demonstrated. 3. With the Truth they preach, they mingle many Errors, directly contrary to the Scripture, and the Revelation Christ hath made of his Will therein. Instances of this kind have been already exhibited, to which may be added many more: we shall mention but a few, 1. That the Ministry, Worship and Government which Christ hath appointed to his Church, is not to be received or joyned unto, unless the Magistrates (where they are reputed Christian) do allow it. 2. That the Apocryphal books which have in them Errors (2 *Mac.* 12.44,45. & 14.41,42. *Eccles.* 46.20. *Wisd.* 19.11.) Untruths (2 *Esd.* 14.21,22, 23. 2 *Macc.* 2. 4--8. *Tob.* 5. 11, 12, 13. with 12.15. *Judith* 8.33. & 10.9, with *v.* 12. & 11.6,12,13,14, 15. 1 *Mac.* 9.3,18. with 2 *Mac.* 1.13 *to* 17. & 9. 1,5,7,9,28, 29.) Blasphemy (*Tob.* 12.12,15. with *Rom.* 8.34. 1 *Tim.* 2.5. *Rev.* 8.3,4.) Magick (*Tobit* 6.6,7,8. & 9.2,3. with 3.7,8. & 11.10,11,13. with 2. 9,10.) and contradiction to the Canonical Scriptures, (*Judith* 9. 2,3,4. compared with *Gen.* 49. 5,6,7. *Esther* in the *Apocrypha*, chap. 12.5. & 15.9,10. with *Ester* canonical, chap. 6.13. & 5.2. *Eccles.* 46. 20. with *Isa.* 57. 2.) may be used in the Publick Worship of God. 3. That the most wicked, and their seed, may be compelled, and received to be members of the Church. 4. That *Marriage* may be forbidden at certain seasons, as in *Lent*, *Advent*, *Rogation-week*, *&c.* 5. That *Baptism* is to be administred with a *Cross in the forehead*, and that as a symbolical sign. 6. That though the most notorious obstinate Offenders be partakers of the Lord's Supper, yet the people that joyn with them are not defiled thereby. 7. That there may be Holy-dayes appointed to the Virgin *Mary*, *John Baptist*, to the *Apostles*, *All Saints* and *Angels*; together also with Fasts on their Eves, on *Ember-dayes*, *Fridayes*, *Saturdayes* (so called heathenishly enough) and *Lent*. 8. That the *Cope*, *Surplice*, *Tippit*, *Rocket*, *&c.* are meet and decent Ornaments for the Worship of God and *Ministry* of the Gospel. 9. That the Book of *Common-Prayer* is the true

Worship

Worship of God. 10. That *Christ descended into Hell* (as if Christ descended into the place of the Damned, as the *Papists* hold. 11. That Lord *Bishops* can give the Holy-Ghost, and power to forgive and retain Sins. 12. That *Altars, Candles, Organs, &c.* are necessary and useful in the Church of God. 13. That all Children † when baptized are regenerate, and received by the Lord for his own Children by Adoption. Yea, 14. That Children being baptized, have all things necessary for their Salvation, and shall undoubtedly be saved. So they profess in the Order of Confirmation in the Common-Prayer-*Book*; with much more that might be offered in this matter.

† *Common-Prayer-Book of Publick Baptism.*

Object. 5.

Judas preached, though a wicked man; and no doubt 'twas lawful, yea the duty of Saints to hear him.

To this we say,

No doubt but it was so. But, 1. *Judas* was not a visible wicked man at the time of his preaching, but so close an Hypocrite, that he was not known to be so, no not to the Disciples: But some of the present *Ministers of England* are visibly wicked and prophane.

2. *Judas* was chosen, and called by Christ to be an Apostle, commissionated by him to preach: but the present *Ministers of England* are not so, as hath been proved. So that this is not at all to the business in hand.

Object. 6.

But there are some good men amongst them, and such as belong to God, may we not hear good men? To which briefly.

Answer.

1. That there are some amongst the present Preachers of this day, that are good men, we shall not stand to deny: Yet,

2. We crave leave to say, That they are all of them such as are sadly polluted and defiled by their Complyance, in respect of their standing in the *Ministry Antichristian*, whose teachings Saints have no warrant to attend upon.

3. The greater hopes we have of their goodness, the more cautelous should we be of encouraging them in a false way; that they by our relinquishment of them, and separating from them (after we have discharged all other duties we are satisfied are incumbent upon

on us to perform towards them) may come to see their sin, repent, and do their first works, that God and we may again receive them.

4. Yet the goodness of any, as to the main, is no warrant for any to hold communion with them, or attend upon their teachings: There are Brethren that walk disorderly, whom 'tis the duty of Saints to separate from: that the very best of the Ministers of *England* do so, will not be denied. The Incestuous person, 1 *Cor.* 5. was, as to the main, for ought I know, a good man; yet were not the Saints at *Corinth* to hold communion with him, till upon his repentance he was again received, 2 *Cor.* 2. 6.

5. 'Tis utterly unlawful to communicate with a devised Ministry, upon what pretext soever.

6. So is it for any to partake in other mens sins (as hath been proved): but every usurped Ministry is the sin of him (though never so holy a person) that exerciseth it.

Object. 7.

But many Learned and Good men (and such as in conscience could not conform to the Ceremonies of the Church of England *) have in dayes past (and do now) hear the present Ministers thereof.*

To which we answer,

1. That the greatest Scholars, and most accomplished for humane Wisdom, Parts, yea visible Holiness, have not been alwayes on the Lords side, following him in paths of his own appointment; but many times have been found the greatest Persecutors and Opposers of Christ; the most stupendously ignorant of the Will of God in respect of the Truth, and Work of their Generation, of any persons in the world: Witness the *Scribes* and *Pharisees*, the Learned *Rabbies*, and Profound *Doctors* of that day, with what virulency did they oppose Christ and the Doctrine of the Gospel preached by him?

2. That persons of as great Holiness, and renown for Learning, and all manner of Accomplishments, as learned *Ainsworth*, *Cotton*, *&c.* have been and are of the same apprehension with us in this matter: Not to mention the Reformed Churches, who generally renounce the Ministry of the Church of *England*, not admitting any by vertue of it to the charge of souls (as they speak.)

But 3. *To the Law and to the Testimony*, Isa. 8. 20. if they speak not according to this Rule, though Angels for knowledge and holi-

ness,

neſs, they are not to be received, or heeded: One word from the Lord is of more weight to hearts made truly tender, than the Example of an hundred Profeſſors can be: 'tis poſſible theſe may erre be *you* and *any*; but ſo cannot the Truth of God, which is alwayes the ſame, and will abide ſo for ever.

4. The Apoſtle hath long ſince determined this caſe, 1 *Cor.* 11. 1. *Be ye followers of me as I am of Chriſt*: So far as Saints follow Chriſt, I may and ought to follow them, but no further: So that the Learning, Parts, or Holineſs of any that attend upon the preſent Miniſters of *England*, is no warrant for me ſo to do; nor will ever be a ſatisfactory anſwer to that enquiry, *Who hath required theſe things at your hands?*

Object. 8.

But the Magiſtrate commands us, and ought we not to obey Magiſtrates?

Anſwer.

1. That Magiſtrates have no power to command in matters of inſtituted Worſhip, where Chriſt is ſilent, or to govern in his Church, is affirmed by many.

2. The Commands of *Magiſtrates*, when contrary to the Will and Way of Chriſt, are not to be ſubjected to. This caſe is long ſince ſtated and reſolved by the Apoſtle (*Acts* 4. 19, 20. and 5. 29.) and Spirit of the Lord, breathing long before in his renowned Witneſſes, *Dan.* 3. 16, 17. and 6. 10. nor is it denied by any that are ſober, or judicious. Whether the hearing of the preſent Miniſters of *England* be contrary to the Word of God, the Will and Way of Chriſt, we leave, from what hath been offered, to the conſiderate Reader to judge; And ſhall onely adde what was long ſince aſſerted by *Auguſtine* in this matter, who was herein fully of the ſame mind with us; *Sed timeo inquies ne offendas Majorem, time prorſus, ne offendas Majorem, & non offendes Deum. Quid enim times ne offendas Majorem? Vide ne forſan major ſit iſto quem times offendere. Majorem certe noli offendere — quis eſt inquies Major ex qui me genuit? an ille qui Teipſum creavit? — qui enim reſiſtit Poteſtati, Dei Ordinationi reſiſtit: ſed quid ſi illud jubeat quod non debes facere? — timendo poteſtatem ipſos humanarum rerum gradus advertite: ſi aliquid juſſerit Curator, numne faciendum eſt? tam etſi contra Proconſul jubeat, at non utique* *Auguſt. de Verb. Domini, Serm. 6.*

nique contemnis potestatem, sed elige Majori servire, nec hinc debet Minor irasci, si Major prælata est. Rursum si aliquid ipse Proconsul jubeat, & aliud jubeat Imperator, numquid dubitatur in illo contemptu, illi esse serviendum? Ergo si aliud Imperator, & aliud Deus, quid judicaris? solve tributum, est mihi in obsequio, velle! Sed non in Idolio, in Idolio prohibet, quis prohibet? Major Potestas. Da veniam! tu cancerum, ille gehennam minatur. He tells us plainly that such as fear to offend their Superiours, should much more fear to offend God, who is greater than all. The Emperours and Monarchs of the World threaten us with a Prison if we disobey them; the LORD threatens us with Hell, upon our disobedience of Him.

Object. 9.

But the Ministers of England *are true Gospel-Ministers, for they convert souls; which the Apostle makes the Seal of his Ministry or Apostleship: Therefore it is lawful to hear them.*

To this we say,

That the Ministers of *England* are true Gospel-Ministers, is absolutely denied by us; what is offered in this Objection, proves nothing.

1. *Paul* makes not the Conversion of the Church of *Corinth*, singly, a sufficient Demonstration, or convincing Argument of his Apostleship; he only useth it, as what was most likely to win, and work upon their affections, who upon other accounts could not but know that he was an Apostle of the Lord Jesus.

2. Conversion of souls is no Argument, either of a lawful Call to an Apostleship, or Ministry of Christ: For, 1. Many have converted souls, that were not Apostles, as ordinary Ministers. 2. The Lord hath used private Brethren, Women, yea, some remarkable Providences, as instruments in his hand for the conversion of many souls; yet who will say that private Brethren, Women, or Divine Providences are Apostles or Ministers of the Lord Jesus. But 3dly, should it be granted, that Conversion of Souls is an Argument of a lawful Ministry, where are the Churches, nay where are the particular persons converted by them? we have not heard of any, nor will it be an easie task for the Objectors to produce instances in this matter.

Object. 10.

But our Ministers are removed, and we know not where to go to hear;

would

would you have us sit at home idle? we cannot so spend the Lord's Day.

Answer.

To which we would humbly offer a few things:

1. That though we are not against any Ordinance of Jesus Christ, yet we are afraid that those poor souls, that know not how to spend the Lord's day without hearing, do too much idolize that Ordinance of God, and never knew what it was to spend that day with him.

2. You need not sit at home; if you are enquiring after God, and communion with his People, you may soon hear of some one or other of the Assemblies of the Saints, whither you may repair to wait upon the Lord with them.

3. But thirdly, Were it, or should it be otherwise; Yet better be idle, than do worse; better do nothing, than sin against God, encourage others in their evil deeds, pollute and wound thy own soul, grieve the Saints, stumble and harden the wicked, and cause them to blaspheme God, his Name, Sanctuary, and such as dwell therein. But,

4. There is no necessity of being idle; If thou knowest not where to hear on that day, hast thou no work to do save that? 1. Art sure that God, and Christ, and Eternal Glory are thy portion and inheritance? Thou walkest in the Light of Assurance, or thou dost not? if thou dost, is one day in seven too much to spend in the solemn admiration of Grace, that ever so vile a creature as thou, should be accounted worthy of such unexpressible kindness and glory? what, O what will Eternity be then? If thou dost not, are not these worthy of thy utmost diligence to get Assurance of? What, stand idle, and an Interest in God, Christ, and Eternal Glory to make sure of? 2. Art thou sufficiently acquainted with thine own heart? dost know so much of thy self as thou needest to know? or judgest thou this to be a work that requires not thy utmost diligence and attendance? 3. Hast thou no sin to be mortified, no want to be supplied, no grace to be quickned and strengthned in thee? 4. Hast thou as much communion with God as thou desirest? hast heard as often from him by the teachings of the Spirit (the incomparably and infinitely best Teacher) as thou dost wish? or dost think that God will not manifest himself to, and teach in a corner, a poor soul that's there waiting for him alone, because there be no Assemblies of Saints he knows of, to whom he might joyn himself, and he dares not have com-

with the Lord? If thou haſt not fellowſhip with God thou deſireſt, and teachings from him, (as who hath) ſtir up thy ſelf to lay hold on God, groan, and cry after him, till he hath brought thee into his Chambers, and afforded thee richer diſplayes of his Glory. 5. Art thou altogether ready trimmed (without more ado) for the Coming and Kingdom of Chriſt Jeſus? what ſhould I mention thoſe important duties of reading the Scriptures, meditation on them, &c. haſt thou all this to do, and much more that might be added, and yet nothing to do on the Lord's day? Set about theſe things in good earneſt, & when thou liveſt in the Light of Aſſurance, without the leaſt doubt or clouding, when thou art ſufficiently acquainted with thine own heart, the Will and Scriptures of the Lord; when thou haſt as much communion with God in retirement as thou deſireſt, and teachings from his Spirit; when thou haſt no ſin to be mortified, nor grace to be quickned and ſtrengthned; when thou art quite ready for the day of Chriſt, and needeſt no further fittings, we ſhall conſider what may further be ſaid to this Objection; but till then it cannot be pleaded, when ſouls have all this work to do, that they muſt ſit at home idle, if they go not to hear the Preachers of this day. But thus far of the Objections that are by ſome made againſt the Aſſertion of the Unlawfulneſs of attending upon the preſent Miniſters of *England*; which are all of any moment we have yet met with: what of weight is in them, muſt be left to the judgment of the Chriſtian Reader to determine.

We ſhall add no more but this, That we have ſpoken our judgement and conſcience herein, as in ſincerity, in the ſight of God; with what meekneſs, Chriſtian tenderneſs, and fear of giving any juſt offence to the truly Conſcientious, he knows. The ſole of our aim in the whole, is, That Chriſt may be glorified in the recovery of any poor lamb, that is turned aſide to the flocks of the Companions in this cloudy and dark day; that others that have hitherto kept themſelves from Idols might be further eſtabliſhed in the Will of God, and ſtrengthned to follow Chriſt in his temptations, that they may inherit that Kingdom and Glory, prepared for them before the foundation of the world: May we, but in the leaſt contribute, by Divine Bleſſing, hereunto, what ever becomes of theſe Papers, or how ever they be by others accounted of, we have our end, and ſhall reſt ſatisfied.

FINIS.